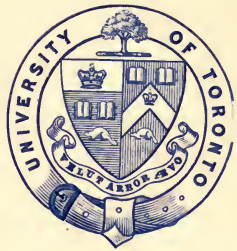

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BEARNAS ÆR BEORNAS.

20

THE CHRISTIAN FAITH

Concerning the

Holy Trinity,

Together with the Juſt Conſequences of this Sublime MYSTERY, as delivered in Holy Scripture, preſerved and maintained in the Terms and Sentiments of Fathers and Councils, adhered to by the Catholick Church, more eſpecially (the pureſt part of it) the Church of *England*;

Humbly Conſidered.

In Two PARTS.

The Firſt, Containing a Brief Diſcuſſion of *UNITARIANISM*, (as 'tis call'd,) or the lately revived *PHOTINIANISM*, as oppoſing the Catholick Faith.

The Second, Remarks on the XXVIII. *PROPOSITIONS* publiſhed, as an Explication of the Doctrine of the Holy TRINITY, according to the Ancient Fathers, *&c.*

By R. C. *a Presbyter of the Church of* England

Σαυτὸν ἔδυσας τῇ Εὐνομίῳ κακοπιστίᾳ,
Σαυτὸν λύσον τῇ τῆς Ὀρθοδοξίας εὐσεβείᾳ.
Chryſ. Hom. in Matth. Cap. 18. v. 18.
Tom. 7. p. 268. Ed. Eton.

LONDON, Printed for *J. Wyat*; and *Thomas Norman*, Bookſeller in *Lewes*, 1698

TO THE

Lord High Chancellor

OF

ENGLAND.

My LORD,

I Presume not to dedicate this mean Undertaking to Your Lordship, with Design to blazon Your Vertues; for this were a vain

Attempt, ſince *tout le monde* is already dazled with their Luſtre: But to give a Teſtimony of my Gratitude, having received the Favour of the Great Seal, not only from Your Predeceſſors, but Your own Hand, at the Motion of a Learned Biſhop, now deceaſed, who having viewed ſome part of this Eſſay begun, encouraged me to proceed in it.

Our Laws and Religion have met with the ſame kind of ill Uſage from this looſe Age: As the Law hath been Expounded by ſome againſt the

the whole Tenour of it, againſt Precedents, againſt the unanimous Suffrage of thoſe that are beſt able to judge of it; ſo likewiſe the ἱερὰ γράμματα have been tampered with by bold Criticiſms, and Art of Sophiſtry, againſt the Sentiments of God's Church, declared in Fathers, Councils, and Creeds.

New Schemes concerning the Bleſſed Trinity, and old Hereſies revived, have in a more than ordinary manner been ſpread about the Nation. I have obſerved them, but not without taking an

Antidote

Antidote from the Ancients and Moderns, eſpecially the incomparable Biſhop *Peaſon*, in his Golden *Expoſition on the Creed.* Neither have I ventured theſe Remarks abroad, till I had the Verdict of ſome Learned Friends who did me the Honour to Peruſe them, that they might be in ſome meaſure uſeful to others, though deſign'd originally for my own Satisfaction, and Defence againſt the New Winds of Doctrine.

Though Your piercing Judgment will diſcover in them manifold Defects, yet ſuch

ſuch is Your moſt Eminent Candour, that I have Hopes it will plead for their Integrity, and containing the Truth earneſtly to be contended for, whenever You will be pleaſed to divert Your ſelf by them from Your weighty Buſineſs: For God's Bleſſing on which, and Continuance of Your Health and Happineſs, is the Prayer of,

My LORD,

Your Honour's Moſt Faithful and Obliged Servant,

Robert Crayford.

Advertiſements.

THe *Socinian Creed*: Or, A Brief Account of the Profeſſed Tenents and Doctrines of the Foreign and Engliſh *Socinians*. Wherein is ſhewed the Tendency of them to *Irreligion* and *Atheiſm*. With Proper *Antidotes* againſt them.

Socinianiſm Unmasked. A Diſcourſe ſhewing the Unreaſonableneſs of a late Writer's Opinion concerning the Neceſſity of *only One Article of Chriſtian Faith*; and of his other Aſſertions in his late Book, intituled, *The Reaſonableneſs of Chriſtianity, as delivered in the Scriptures*; and in his Vindication of it. Both by *John Edwards*, B. D. And ſold by *John Wyat*, at the *Roſe* in St. *Paul's Church-yard.*

Courteous READER,

EXpect not here an Hypotheſis made to explain the Doctrine of the Holy Trinity; for I am very ſenſible that this late Method hath given great Advantages to the profeſt Oppoſers of the Church, about this ſublime Myſtery: That it hath raiſed Feuds and Contentions even among the Members of it, and is become too apparent a Reflection on the Fathers and Councils, as if they could not ſpeak plain, without a new Interpreter, in the Confeſſions of Faith drawn up by them againſt Hereticks, though they were deſign'd (and indeed accounted in the Chriſtian Church) to be the moſt accurate Explications of the Doctrine of the Holy Trinity. But to give a brief Account of my Deſign in theſe Papers: I intend not a ſet Treatiſe or Defence in Theſi of this prime Article of our Chriſtian Faith, ſince we have already the Declaration of the Church in the Confeſſions of Faith, which are the moſt authentick Explications of this great Myſtery, and more-eſpecially the ſucceſsful Undertakings of our Learned *Biſhops and Divines, to the Content of the unprejudic'd. And ſo I only beg this Point, that I may be ſuppos'd able, with the many Helps given, to diſtinguiſh the Orthodox Doctrine of the Fundamental Articles of the Chriſtian Faith, and apply the Materials of our Learned Defenders, for my own Satisfaction and Defence againſt the Buzz of thoſe that are either taken with new Ways and Expreſſions, or ſo charmed with the elegant Writings and Witticiſms of the late Unitarians (as they would be called) that they cannot diſcern their weak Arguments. Hence the moſt irrefragable Arguments of our Learned Defenders are become to ſome ineffectual; and the Socinians tri-

*Biſhop Pearſon, *Archbiſhop* Tillotſon, *Biſhop of* Worceſter, *Biſhop of* Chicheſter.

umph in the taking Snare of Equivocation, and Sophism, which is their last Refuge: For they seem to be sensible how weak their barefac'd Defence of their Tenents is, and how ungrateful the bespattering of the Church with Nonsense and Impossibilities; and therefore seeing the Wind blows contrary to them, have tack'd about, and declar'd by their Apollo, *the Agreement of the Unitarians with the Catholick Doctrine. But still the Unitarian keeps his Tenents, though wrapp'd up in equivocal Expressions and Evasions, out of a seeming Compliance with the Church, and, like a* Proteus, *turns himself into any Shape, that he may more easily lie in wait to deceive, and seem to reconcile* Dagon *with the Ark.*

As to the 28 Propositions which I have chosen for the Subject of Remarks, I cannot but look on them as an Hypothesis, which (as the Socinians triumph) gives great Advantage to their Cause; and whatever may be the good meaning of the Author, (or who he is, in which I am not concern'd) yet the Issue of his Attempt in this Hypothesis, seems to verifie the Observation of the judicious *Eccles. Polit. Lib. 5. Sect. 52. *Hooker, *viz.* 'To render this sublime Mystery of the Trinity more 'plain than true. *I have made it my chief Business, in both Parts of this Undertaking, to withdraw the Clouds of Equivocation, by the Expressions animadverted on, by applying the Light of the Doctrine of the Church in the Creeds,* &c. *And I have made use of the Learned Labours of the Orthodox Defenders of our Church, and consequently have Hopes that this Undertaking will not be construed an interfering with 'em, since they were design'd for our Instruction; and to use and apply them on occasion (as I have done) is the readiest way to answer their Design, and render them more effectual to us.*

Of

Of the New *Photinianism*, or *Socinianism*.

PART I.

CHAP. I.

The vain Pretences of the Socinians *to Reason. What Reason is. The Use of it in Religion. A Friend to Religion, if rightly used. It confirms the Truth and Authority of the Holy Scriptures in general, and the Mysteries of Faith, such as the Blessed Trinity, Eternal Divinity, and Incarnation of our Saviour, therein contained in particular, and how. The Abuse of Reason by the* Socinians *in Religion, and especially the Interpretation of the Holy Scriptures.*

NOtwithstanding the glorious Pretences of the *Socinians*, especially the latter Brood, to Reason; yet they shamefully abuse it, to the Overthrow both of Natural and Revealed Religion: Of which I shall give a Specimen in their Opinions of God, and his Attributes, and their unreasonable way of interpreting

Holy Scripture, againſt the plain ſcope and meaning of the Holy Spirit, diſcerned by Reaſon, illuminated outwardly by the Word of God, much more inwardly by the operation of God's Holy Spirit, promiſed to direct our ſincere Endeavours after the ſaving Knowledge of his Truth. But theſe Men not only thwart the Dictates of Reaſon themſelves, but teach Men ſo to do, by their looſe and unſatisfactory Diſcourſes of Reaſon; by confounding Faith, and Science, Chriſtianity, and Philoſophy: Whereas, were Reaſon rightly ſtated, and the due meaſures given to Reaſon and Faith, they would befriend each other. *Hagar* would not proudly domineer over *Sarah*, but ſubmit; for which domineering only, ſhe is to be caſt out. I ſhall therefore endeavour with all brevity to ſhew what we are to underſtand by Reaſon. Next, that Reaſon, rightly taken, is a Weapon uſed by the Church againſt the Oppoſers of her Doctrine, and not to be wreſted out of her hands by the weak and abuſed Reaſon of the *Socinians*.

1ſt. Then, Reaſon is taken for our diſcuſſive Faculty, (as the *Logicians* call it) *ſubjectivé*.

Or 2dly, *Objectivè*, for Principles known, and Concluſions drawn from them, by this noble Faculty, aſſiſted either by the Light of Nature only, or by ſupernatural Light.

The firſt may be called Natural Reaſon, the laſt Illuminated, in reſpect of God's Word.

If the *Socinians* mean the firſt, (as their Writings inſinuate) eſpecially in their Maxim, That *Reaſon alone is the Judge of all things*; this comes to no more than that *vain Philoſophy* the

the Apoſtle exhorts us to beware of *Col.* 2. 8. For Reaſon, enlightned by God's Word, dictates, that what is there revealed ought to be believed upon the Divine Veracity, tho' we know not the manner of it, nor can comprehend it: But their Rule of Faith is rather a diſtinct and adequate Idea, without which (as they argue againſt the Myſteries of Faith) it is unreaſonable to give our Aſſent. And why? Becauſe a rational Aſſent (ſay theſe Men) is founded on ſuch Evidence as begets certain Knowledge; which implies a diſtinct Idea of the thing known, and Comprehenſion of it.

Thus confounding Knowledge and Comprehenſion, and the means of Certainty of Divine Truth, they ſtrike at the Infallibility of God's Word, rather than want a Pretence for their Opinions againſt the Myſteries of Faith. Thus a *Socinian* did not ſtick to declare, That if it was expreſs'd in the Holy Scripture, that the Son of God was Incarnate, he would not believe it. Now all this Deceit and Illuſion proceeds from the Blindneſs of their Mind, or rather Abuſe of the Talent of Reaſon, in making ſuch wretched Maxims as thwart both Reaſon and Religion.

Smalc. Hom. 8. in Cap. 1. Johan.

And therefore I ſhall in the next place endeavour to ſhew, that tho' proud *Socinian* Reaſon, the great Scandal of true Reaſon, and meer Abuſe of this Talent of the Almighty (to pervert his Sacred Word) doth oppugn the Myſteries of Faith; yet Right

Reaſon, aided by Cœleſtial Opticks, doth prove and defend them, tho' by reaſon of her ſhort ſight, ſhe cannot ken the πῶς, or comprehend the Manner: For as to the Fundamental of all Religion, the Being of a God, and the Divine Attributes, Reaſon is the Corner-ſtone, on which Divine Revelation ſuperſtructs, according to the Apoſtle, *Heb.* 11. 6. *He that cometh to God, muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him.*

Next, Reaſon proves the Divine Authority of Scripture from the Miracles wrought, and Miſſion of the Holy Spirit, which is an Appeal to Reaſon of the Truth of our Saviour's and the Apoſtles Doctrine, and conſequently proves the Particulars in it, and defends all the Myſteries of Faith there contained; ſuch as, the Trinity, Eternal Divinity of our Saviour, his Incarnation, *&c.* by theſe infallible Maxims, That God is to be believed on his Word; That the Sacred Writings are ſure footing for a Truth, tho' we cannot comprehend it.

And therefore Reaſon pulls the *Socinians* by the Sleeve, and tells them they are none of her genuine Diſciples, whilſt they boggle at an Aſſent to the Myſteries of Faith upon Principles ſhe will not allow.

Reaſon ſhews them (if they will give ear to her Inſtructions) that the right uſe of her Conduct, is to find whether thoſe things be ſo, how it is written in God's Word, and then ſubmits to Faith, as to the δὸν, ſeeing her weak Sight cannot reach or comprehend

hend it in Matters of Faith; and ſo goes on to oppoſe them in their Tricks and Sophiſtry undermining the Evidence of the Bible, eſpecially as to the Fundamentals of the Chriſtian Faith, and its being the Word of God, by Arguments (which, when they are for their turn, themſelves make uſe off) drawn from the Divine Providence, and moral Impoſſibility of the material Corruption of Copies.

Reaſon ſhews them, that God will not ſuffer his Truth to fail, nor the Fundamentals of the Chriſtian Faith to be ſhaken from thoſe Divine Promiſes, That God will build his Church on a Rock, and the Gates of Hell ſhall not prevail againſt it; That he will be with his Church to the end of the World.

Yet the *Pro* and *Con* between the Chriſtian Church and the *Socinians*, hath on both ſides been granted to be fundamental: Hence the *Socinians* are forc'd to maintain a Defectibility of God's Church, in ſuch a manner as reacheth Fundamentals; as if the Church had Apoſtatized for ſeveral hundred Years, and revived with acute *Socinus*.

CHAP.

CHAP. II.

Socinianism, *especially speaking out of the Mouth of its late Oracle, and English Abettors, farther shewn to be unreasonable*; 1. *Because it speaks Contradictions, which yet it doth falsly charge on the Church: These in general.* 2. *More particularly, Contradictions to the Being of a God, and to the Divine Attributes.*

THE Unreasonableness of the *Socinian* Doctrine appears from those forementionʼd Dictates of Reason, notwithstanding the weak Pretences of Reason to support it. But it will much more appear from a short Survey of some of the *Socinian* Points, in their late Writings, how they abuse Reason, *the Candle of the Lord*, as the Wise Man calls it.

It is (I confess) a nauseous Task to me, to rake the *Socinian* Kennel, and to the Reader too, to follow me: Yet since the *Socinians*, more especially the New, English ones, are so bold to charge the Christian Church with Idolatry, Nonsense, Contradictions and Corruption of the Holy Scriptures, I will take leave to spend a few Pages, to shew, the Charge justly falls upon themselves, in a tast of their Opinions drawn from the pretended Mouth and Interpreter of their Doctrine. * He pretends to give an Account of it, with an Appeal to their Writings for the last Seven Years (from the †Date of

* See *Consid. on the Explic. occasioned by several Tracts*, p. 4. and 19.

† 1694.

of his Book,) tho' (as himself seems to insinuate) they are scarce any other than his own, or at least approved by him and the Cabal.

I shall reduce what I have to say to this Method.

1. To their Contradictions in general, lodged in their several Assertions.

2. Their Contradictions to the Being and Attributes of God.

3. Their perverse Interpretations of Holy Scripture against the Tenor of it, and its Divine Authority.

4. Their unjust Charge of Idolatry on the Church, justly turned on their Principles.

5. Their Calumnies of the Fathers and Moderns.

I. First, As to their Contradictory Assertions, which imply Inconsistencies and Impossibilities, I shall leave them to be chiefly remark'd in the order as they are produced, and only observe under this Head, the Contradictory Assertions of the *Socinian* Considerer of the Explications of the Trinity, in his Animadversion on the *Hypothesis of the* 28 *Propositions*. There he tells us, p. 35. ' *That it is a possible Scheme that the Author is* ' *clear from any Contradictions to Natural Rea-* ' *son, but hath not avoided some Numerical Con-* ' *tradictions.* That this *Hypothesis* amounts to thus much; ' *There is One Senior and Two Ju-* ' *nior Gods.* Again, speaking of the same *Hypothesis*, p. 37. ' *It is not possible to say what* ' *are Three Gods, if this be not an Account and* ' *Description of Three Gods.* Answ. It is not possible

poſſible to ſay what is a Contradiction, *if there be not many contained in theſe Aſſertions: A poſſible Scheme, and yet amounts to Tritheiſm!* Doth not plain Tritheiſm amount to a Contradiction to Natural Reaſon? If not, Why do they ſo often ſound the Trumpet of Nonſenſe and Contradiction againſt the Doctrine of the Trinity on this account? If it doth, How can the *Hypotheſis*, or the Author, (as he ſays) be clear of Contradictions to Natural Reaſon? Or himſelf of one or more with a witneſs? I thought a Contradiction to Natural Reaſon muſt imply an Impoſſibility; How then can a Scheme be poſſible, which implies Tritheiſm? And conſequently a Contradiction to the Nature of God, (as themſelves ſometimes argue;) unleſs an acute *Socinian*, by virtue of an *Hocus Pocus*, can make a thing poſſible and impoſſible.

But the Author of the 28 *Propoſitions* ſtands charg'd with a Numerical Contradiction, tho' clear (as to his *Hypotheſis*) of a Contradiction to Natural Reaſon: How ſo? '*Why*, '*from the Definition of a Numerical and Natu-*'*ral Contradiction*; (the laſt, as he expreſſes 'it juſt before, p. 35. a Contradiction to 'Natural Reaſon.) The firſt he defines, an 'Error committed in the ſumming up of 'things; the latter, a Contradiction that 'implies *Inconſiſtency and Impoſſibility in the na-*'*ture of the thing deſcribed, as there deſcribed.* *But by theſe Definitions* he hath neither help'd himſelf, nor his Learned Perſon, out of the Ditch of Contradiction: For *if it* be *granted*

ted (as he * tells us) ‘ *that his* Hypotheſis *a-*
‘ *mounts to a plain Account and*
‘ *Deſcription of Three Gods*; I
defie the acute *Socinian* to de-
fend it, or the Author, from a Contradiction
to Natural Reaſon, without committing one
himſelf.

* *Conſid. on* 23 *Prop.* p. 37.

Farther, as to his Numerical Contradi-
ction, in this caſe, as he has ſtated it, if it is
not coincident with his Natural, yet at leaſt
proves (what the Logicians call) a conſe-
quential Contradiction, *viz.* When one is
concluded from ſomething aſſerted, that in
it ſelf does not appear to be one, which yet
is as truly a Contradiction as an immediate
one; for this Error in ſumming up, for
which he charges his Learned Perſon, can-
not be a Miſtake in counting Three; For
upon what ſcore ſhould this be called a Con-
tradiction? But it is ‘ *a Concluſion from the*
‘ *Premiſes, which*, he ſays, *p* 36. *is a ſumming*
‘ *of the whole Reckoning*, that is a Numerical
Contradiction. Now I ask, Whether this
Concluſion from the Premiſes do not, in his
Opinion, imply a Contradiction to the Na-
ture of God? If not, Why doth he charge
the *Hypotheſis* with it on this account? If it
doth, his Numerical and Natural Contradi-
ctions are coincident, and he hath in vain
troubled himſelf with the Diſtinction of
Contradiction in this caſe, unleſs to make
out a Complement to an Author of an *Hypo-
theſis*, which he declares to be ſo much for the
Advantage of his little envied Party (as he
calls them) he will venture on the brink of

a Con-

a Contradiction, by distinguishing a Numerical and Natural Contradiction, which yet, in this case, are as coincident as in the following Instance: *Caius* borrows of *Titius* Five Shillings, and pays him Three as a Discharge of his Debt, with an obstinate Denial of any more remaining due. Here a Natural and Numerical Contradiction (I may add, a Dishonest one) are coincident.

II. Secondly, To consider the Point of Contradiction, justly turned upon the late new *Photinians*, in respect of the Divine Attributes and Being of God. The *Socinian* Champion not being able to answer (among many other impregnable Arguments) that drawn by the Learned Bishop of *Worcester*, from the Notion of God's Eternity, endeavours to shuffle it off with an Harangue on the Nature of Duration, asserting, '*That the Nature of all Duration consists in a successive*'; and so consequently the infinite Duration, or Eternity of God, must be compounded of past, present, and to come, or Moments in a continual flux; and then either the first Moment must be eternal, (which he grants to be absurd,) or else finite Moments added together must make up an absolute Eternity: Which is as great an Absurdity, as an Infinite compounded of Finites, or eternal Motion in Philosophy.

Consid. on the Explic. p. 6.

Next the Immensity of the Divine Nature, God's Omnipresence and Omnipotence, are confounded by a kind of Ubiquity or Presence with all things by the Divine Power and Exercise

Exercise of it, exclusive of his Nature, which I think needs no Confutation, nor yet the Incomprehensibility of God, only in respect of his ways, being unsearchable and past finding out —— This Assertion in others, excludes God to be truly Incomprehensible in his Nature, as well as the Author's denying the Attributes and Being of God to be Incomprehensible, founding his Argument on this absurd Supposition, *'That 'we have a clear, distinct, and 'adequate Conception of them.* *Consid. on the Explic.* p. 7.

Upon this, and the like Suppositions, the *Socinians* have proceeded to subvert the Gospel-Mysteries; and a late Author has built chiefly his Work of the Gospel no Mystery, allowing no other Rule of interpreting Scripture, but by our natural Idea's, and no Doctrine in the Bible, but what we can comprehend: So farewel to the Duty, even dictated by natural Reason, which God may justly require, *viz.* To be believed on his Word in what we cannot comprehend.

CHAP.

CHAP. III.

The Charge of the Socinians *against the Church, for perverting and corrupting Holy Scripture, justly turned upon them. Instances of their perverse Interpretation of Scripture. Of their way of understanding the Authority of the Sacred Writings.*

III. THE Corruption of the Holy Scriptures (which I shall shew they charge on the Christian Church) becomes a just Charge against the late *English Socinians*, especially in respect of their Interpretation of the Divine Writings, and the plain Abuse and Corrupting of them, notwithstanding the great Value they pretend to have for them. Indeed their Interpretation of several Texts relating to the Blessed Trinity, is not only various, but contrary each to other. *Socinus*, and some of his Followers, interpret the beginning of St. *John*'s Gospel, to *ver.* 14. of the Personal Word; the late ones of an Attribute, the Wisdom or Power of God was *made Flesh*: And yet this Author, *p.* 10. makes this to amount to no more than what is express'd in *Act.* 10. 38. *God anointed Jesus of Nazareth with the Holy Ghost and with Power.* Thus they give any Interpretation their Fancy will create, to subvert the Divinity of our Saviour. As to those * Texts that speak of Creation, if it be best for their turn, it must be

Consid. on the Explic. p. 10.

* See Bishop *Pearson* on the *Second Art. of the Creed*, p. 27.

be a moral Creation: If that will not do in those Texts, that plainly referr to a natural Creation, then they must not be understood of Christ. Such Tricks and Evasions shew at once the Weakness of their Cause and Folly, in thus racking the Scriptures by their Fancy to comply with those Opinions they have imbibed.

I will now only give a Specimen of the foresaid *Socinian* Author's Legerdemain, in *p.* 52. upon *Col.* 1. 16. *For by* Him *were all things created that are in Heaven, and that are in Earth*: **All things were created by him and for him.* These Expressions undoubtedly point at our Blessed Saviour, as the Learned Bishop *Pearson* not only proves, but makes them an Argument of our Saviour's Divinity, from his being evidently asserted the Cause and ultimate End of †All Things. Tho' some *Socinians* expound *creating All things*, &c. with reference to God the Father, exclusively; yet this Author, forc'd to grant them *meant of the Son, makes them signifie*, p. 51.

**Consid. on the Explic.* p. 29.

†2*d. Article on the Creed.*

'the modelling of the new 'Creation, or Christ's bring- 'ing Religion out of a State of 'Paganism to Christianity, and then εἰς αὐτὸν '(in the Original) Καὶ δι' αὐτοῦ, *must signifie for his use and to his service.* How those Words are strained from their Natural and Grammatical Signification, I shall not stand to remark; but how so from the plain scope and meaning of the Holy Spirit upon their

Consid. on the Explic. p. 51, 52.

Principle is evident: For if, according to them, the *Meſſiah* be but a meer Man, it is ſtrange Divinity, for all things to be made for his uſe and ſervice, tho' it may contain a Truth, as he was the true living God, by whom and for whom all things were made.

The next Undertaking of our late *Socinians* to uphold their Tenents, is, to unhinge the Authority of Scripture, eſpecially as to that part, or thoſe Books, which are brought by the Chriſtian Church as an Argument againſt them. This a * Great Man did propheſie would be the Iſſue, as indeed it was, by their being pinch'd by his Learned Pen, in the Interpretation and Application of the firſt Verſe of St. *John*'s Goſpel, and other Texts, to the Eternal Word. So that theſe Men ſpeaking out of the Mouth of their †*Hercules*, 'I ſhould be glad 'to ſee a good Anſwer to the Exceptions againſt the Books which we receive 'as St. *John*'s, that were made by the Antient '*Unitarians*, &c. and ſo their Deſire (as they pretend) not being fulfilled, their great Grandſire *Cerinthus* muſt ſtand faireſt for the Author of it; and to cramp the Arguments of the Church, drawn from the Interpretation of Scripture, or its Authority, to defend the Bleſſed Trinity. We are told further, 'That 'the Texts uſed to defend it are doubtful, 'and moreover corrupted on purpoſe, as I ſhall hereafter make it appear to be their Opinion.

* Archbiſhop *Tillotſon.*

† *Conſid. on the Expl.* p. 50.

So

So that it is a *moot* Point, which is their greateſt Crime, to rack the Holy Scripture by ſuch trickiſh Interpretations, or downright to deny its Authority; ſince this is done by them to ſerve a Turn, and to ſupport their Principles, for which they ſhew a greater Value than for Reaſon or Scripture, notwithſtanding their glorious Pretences to them both.

CHAP. IV.

The Unreaſonableneſs of Socinianiſm *more clearly demonſtrated, becauſe prop'd up with unjuſt Accuſations of the Chriſtian Church. The Charge of Idolatry turned juſtly on the* Socinians. *The late* Socinian *Calumnies againſt the Fathers. Their holding the Apoſtles Creed in the* Unitarian *or* Socinian *Senſe. The Argument drawn from the Apoſtles Creed in favour of* Socinianiſm, *refuted.*

IV. THE deepeſt Charge on the Chriſtian Church is the Guilt of Idolatry, with which the *Socinians* would wheedle Men out of her Doctrine and Communion, and think to gain Proſelytes; and therefore ſince the Defence of the Church hath been undertaken with inconteſtable Arguments in this Point, by Learned Men, to prove her Innocency, I ſhall endeavour only to ſhew, that the Edge of this Accuſation, as of the following, is juſtly turned upon themſelves. For *Socinus*, and ſome of his Followers,

maintained, That Divine Worſhip, as Invocation in Prayer, is to be given to Chriſt, as evident from Scripture. Thus when his Diſciple *Francis David* had ſwallowed his Doctrine of our Saviour being a meer Man, yet denying him Worſhip, leaſt he ſhould incurr the Guilt of Idolatry; *Socinus* proves by inconteſtable Arguments from Scripture, a proper Adoration to be due, yet ſubtilly diſputes againſt our Saviour's Eternal Divinity, with Evaſions fetch'd from an uncouth Interpretation of Scripture, of which he gives a clear Specimen in his Comment on the firſt Part of the firſt Chapter of St. *John*, beſides other Texts fully ſhewn by the Learned Biſhop *Pearſon* in his *Expoſition on the Apoſtles Creed.* *Article 2.*

Some of the late *Socinians*, if not moſt of them, acknowledge, That the Adoration of our Saviour, and the Invocation of Chriſt in Prayer, is maintained by ſome of their Brethren, but apologize for it as a harmleſs Miſtake, and declare only a Veneration due, with the Rejection of Divine Honour, and Invocation in Prayer. Now both Parties thus divided in the Conſequences, yet united in the common Principle of our Saviour's being a meer Man, having no Exiſtence Seventeen hundred Years ago, are guilty of Idolatry, or at leaſt of abetting it, and unjuſtly laying the Accuſation on the Church, as conſequent of her Doctrine, when it will more evidently follow from their Principles and Practices howſoever diſguiſed. *Conſid. on the Explic.* p. 13.

For

For as to Invocation of Christ our Lord, in Prayer; if he is absolutely, and without Tricks, granted to be Omniscient and Omnipresent, *&c.* doth not this Practice and Acknowledgement more free the Church from Idolatry upon her Principle of his Eternal Divinity, than them upon their Principle of Non-existence before his Conception in the Womb of the Virgin? But if our Saviour be so far from being Omniscient, according to the late *Socinians*, (as their *Apollo* * tells us,) 'That he 'knows not the Prayers and 'Wants of Christians in particular; That he 'is wholly ignorant of these things, but by 'Revelation or the Ministry of Angels, from 'whence he hath his Information. Here are the Dreggs of Popery in *Socinian* Disguise (as I shall afterwards shew they suck in many) to prop up their Doctrine, and excuse themselves or their Party from Idolatry. But, my acute *Socinian!* canst thou thus boldly condemn Christ's Church, and yet thus frivolously excuse thy Party more clearly involved in the Guilt laid to their Charge? Canst thou, in a Fit of Zeal, cry down the Worship of Saints, and Invocation of them in Prayer, as absurd; yet, when it is for thy turn, fall into the same Condemnation, and use the same Weapons of Defence for thy Brothers giving Divine Honour to one that is supposed a meer Creature? To conclude this Point; seeing some of the *Socinians* do discern and maintain the Adorability of Christ as a just Consequence from Scripture, but not his Eter-

* *Consid. on the Expl.* p. 26, 27.

nal Divinity; and the late *Socinians* do not ſee the Duty of Adoration of Chriſt in Holy Scripture, and deny the Adorability of Chriſt to be a juſt Conſequence of their common eſpouſed Principle, the plain Iſſue and Conſequence is, the Guilt of Idolatry lies at their Door, between them, and the Church gains the Advantage of being free from it, by truly acknowledging both the Eternal Divinity and Adoration of Chriſt, as neceſſary Conſequences drawn from Holy Scripture.

From the bold and groundleſs Charge of Idolatry laid againſt the Chriſtian Church in general, I proceed to other Calumnies with reſpect to the Fathers.

V. And as to the Fathers; the *Socinians* ſhew a different Reſpect to thoſe of the firſt Centuries, and the Fathers of the Church in following Ages. They ſit in the Seat of the Scorner, and judge theſe laſt with Contempt, eſpecially our *Engliſh* new *Photinians*, (as we have it from the Mouth of this Oracle) who pretends to declare their Senſe and Meaning:

Confid. on the Explic. p. 52. For as to the Fathers of the firſt two or three Centuries, he ſays, they are wholly *Unitarians*, (which is the greateſt Calumny that can well be charged upon them,) tho' it was to gain the reputed Honour of having them on their ſide, and to get Proſelytes, which may have ſome Veneration for their Sentiments lurking in their Souls: For he ſometimes ſpeaks of them as generally *Arrians*, that is, for Fourteen hundred Years,

p. 52.

Years, holding the same Doctrine for substance as they did; tho' the refined *Arrians*, as corrupt as they were in the Doctrine of the Trinity, declared an Abhorrence, in the most solemn manner, to the Tenents of *Sabellius*, *Samosatenus*, *Photinius*, of which Tribe are the *Unitarians*.

Besides, how doth this Position consist 'with his Assertion *of the* Hypothesis *of the* 28 Propositions *being a possible Scheme, and the Doctrine of the Fathers*? If he mean the Fathers of the two or three first Centuries, then they must, according to him, be both *Unitarians* and *Tritheists*; for he roundly proclaims this *Hypothesis* to be plain *Tritheism*: But if in this Assertion he means, that the *Hypothesis* contains the Doctrine of the *Nicene* Fathers, and those that were after them, how doth this consist with the *Encomiums* of the Author of the 28 *Propositions*, and his *Explication*, 'since 'he gives up above Twelve or 'Fourteen Centuries (another Calumny against the Fathers of 'those Ages) 'as no good Credit to the Doctrine 'of the Trinity.

Consid. on the 28 *Prop.* p. 1.

Consid. on the Explic. p. 52.

The next Calumny is included in intimating the Fathers to hold the Apostles Creed in their [*Socinian*] sense, *viz.* 'of one Person 'in the Godhead, and Jesus Christ not being the Eternal Son of the Father, but a meer 'Man, that had no *Existence before his Conception in the Womb of the Virgin.*

Again, 'That the Apostles Creed* *is* 'incontestably for them, [and why?] because it

* P. 52, 53.

admits not, but is repugnant to the Doctrine of the Trinity. So here is a two-horn'd *Dilemma*, with which he pushes the Fathers; for if they hold the true Sense or Doctrine contained in the Apostles Creed, they are certainly (according to him) *Unitarians* or *Socinians*: *If not, then they resist the Truth, which is* (says he) *in their* (that is, the *Socinians*) *hands, and all the World cannot wrest it from them.* Brave Almanzor! But I shall leave to tell this Gentleman, that a plain honest Country-man with his Bible and Catechism can do it, by shewing our Saviour's being truly and perfect God from those plain Places of Scripture which speak of him, as, *God that made all things, for whom and by whom all things were made*, Col. 1. 16. *God blessed for evermore*, 2 Cor. 11. 31. And that, *thought it no robbery to be equal with God*, Phil. 2. 5. That it was of him it is spoken, that *God redeemed us with his own blood*, Acts 20. 28. which wrests the Truth of the Apostles Creed out of their hands, who pervert its meaning against the plain Scope of Holy Scripture, and Brag of the Truth, to wheedle Men of corrupt Minds with an Argument drawn from the Apostles Creed, to the plain Calumny of the Christian Church. But if any should be affrighted with this Club, whereby they endeavour to knock down ignorant Men, and rob them of their Creed, I can certifie them for their Comfort, that they may assuredly find this wrested out of their (*Socinian*) hands by that couragious Champion

Consid. on the Explic. p. 30.

pion of the Truth, I mean Bishop *Pearson* in his *Exposition of the Apostles Creed*, wherein he hath proved the Truth of our Saviour's Divinity, and the Doctrine of the Blessed Trinity, to be certainly and necessarily contained in the Apostles Creed. This Book remains a perpetual Monument of their Shame and false Brags, till they have answered it, which I believe they have the subtilty never to attempt, lest it prove a File too hard for their Teeth, tho' they can nibble at every late Explication that offends them.

He farther intimates, ' *That the Apostles* ' *Creed was the only Creed for* * *Three hundred Years.* So that the Strength of the *Socinian* Argument drawn from the Apostles Creed, (with which this Party makes a mighty noise, to divert Men from the Belief of the Trinity,) lies in these Assertions, ' That the Apostles ' Creed doth not contain, but is repugnant ' to the Doctrine of the Trinity; and, That ' this Creed was the only Creed in the first ' Centuries. Therefore the Conclusion they make, is, That they only stick with the Fathers of the first Centuries, to the Primitive Rule of Faith, in exclusion of those who acknowledge the Doctrine of the Trinity, as held by the Christian Church in succeeding Ages. The Weakness of their Conclusion, and consequently the Sham of this Imposing Argument, will appear from the Falsity of the Premises.

* *Confid. on the Expl.* p. 52.

For first, to bring these Gentlemen out of the Clouds of Equivocation, in which they frequently

frequently wrap themſelves. By the Apoſtle Creed', they either underſtand the Form of Words and Expreſſions, or the Doctrine in theſe Articles: If the latter, it is acknowledged, that this was publiſhed by the Apoſtles to Chriſtians; but then it includes the Holy Trinity, Father, Son, and Holy Ghoſt, as the Object of Faith, and conſequently God, in whom alone we are to believe, to whoſe Service alone we are dedicated in our Baptiſm; and this ſhews the conſtant Belief of the Church in all Ages, baptizing into this Faith, and in the *Name of the Father, Son, and Holy Ghoſt*, however the Forms of Confeſſion differed. So that ſo far is the Faith in the Trinity, Father, Son, and Holy Ghoſt, as true God and Eternal, from being excluded in a Rule of Faith, that it is evident it is the Root and Foundation of all Creeds and Forms of Faith; which tho' they differed as to Expreſſions in other Articles, and had much variation as to the Number of Articles, (as Dr. *Du Pin* * ſhews;) yet agreed in expreſſing a Belief in the Father, Son, and Holy Ghoſt, into which Faith Chriſtians (as I now remark'd) were baptized. But if by the Apoſtles Creed be meant the Form of Words and Expreſſions, ſuch as we now have under the Name of the *Apoſtles Creed*, or One anciently drawn, tho' it admit of ſome variation, as to ſome Articles. This is no more to the purpoſe, than it is true the Apoſtles Creed, in this Senſe, was the only Creed for Three hundred Years; for tho' it be

* *Eccleſiaſtic Hiſt.* p. 10, 11.

be granted, that the Articles of this Creed contain the Doctrine of the Apoſtles which they publiſhed, and ſo may be the Apoſtles Creed in ſenſe, tho' not in Words and Expreſſions as to form, appears from the Arguments of Learned Men debating it, and from this Perſon's own Obſervation, of the antient Creed ending with the Holy Ghoſt, but more-eſpecially the Variety of Creeds or Forms of Confeſſions of Faith, uſed even in the ſecond and third Centuries, as Dr. *Du Pin* ſhews, which is ſufficient to ſhew the Weakneſs of this *Socinian* Argument, and the Falſity of the Apoſtles Creed (as to Form and Expreſſions) being the only Creed for Three hundred Years. He might with as good a grace (had it been for his turn) have ſaid, It is ſo, in the following Ages of the Church, ſince the Church uſes this Creed at Baptiſm, notwithſtanding many other Confeſſions or Forms of Faith to expound it, and to ſecure the Belief of the Holy Trinity, according as it was oppugned by Hereticks ſprung up in divers Ages.

CHAP.

CHAP. V.

Calumnies againſt the Fathers, or the Chriſtian Church, for above Twelve hundred Years. Againſt the Moderns, eſpecially the Members of the Church of England. *Three Inſtances of bold* Socinian *Calumny, levelled againſt* Grotius, Hooker, *and the* Animadverter.

AS to other black Calumnies againſt the Fathers, for above Twelve hundred Years, or rather the Chriſtian Church, including this time, we need only have recourſe to this Interpreter of their Mind, who ſumms them up in this general Charge,

Conſid. on the Expl. p. 30. ‘ Of wilful corrupting the Scriptures in the Original Copies, ‘ Interpretations, and Tranſlations of them, ‘ an Engine (ſuppoſed by him) to be ſet at ‘ work by the Chriſtian Church, for above ‘ Twelve hundred Years, on purpoſe to blend ‘ the Scriptures to the Doctrine of the Tri-

p. 44. ‘ nity; and that were it not ‘ for this, and Awes and Byaſſes, we ſhould deſert the Doctrine of the ‘ Trinity, and come over to the little envied Party of the *Socinians*.

This is a home Endictment, but our Comfort is, it is as falſe, as bold, till he can prove theſe Premiſes, upon which the Proof of it depends; *viz.* That he or any of his Party hath the Secrets of Mens Hearts revealed to them; that all the Deſigns and Intentions of Thouſands of the Church, are regulated by worldly

worldly Intereſt, in matters of Religion, or as great a concern, as the Salvation of their Souls; and that the Faith of every one of them is leavened with Hypocriſie: On the other hand, that there are no Awes and Byaſſes among the *Socinian* Tribe; no Allurements from the ſtrong Inclinations of degenerate Mankind, *viz.* Pride, Self-Love, and Conceit, to come under the Banner of the Learned Tribe, that hath (if we will believe them) engroſs'd Wit and Reaſon, and the Pearl of Divine Truth into their Poſſeſſion. In a word, that every one in the *Socinian* Liſt, by being enrolled, becomes ſuch a mighty Conqueror, as to ſubdue, what this Author acknowledges to be in them; viz. 'Strong Inclinations to do 'what is for their Intereſt. *Conſid. on the Explic.* p. 44.

To come more particularly to the Moderns, thoſe of the Church of *England*, and other Members of the Chriſtian Church, in theſe latter Ages. The late *Engliſh Photinians*, by the Mouth of their Interpreter, to blacken them with Calumnies, have rank'd them into *nominal* and *real* Trinitarians. The firſt by them are accounted *Sabellians*, or diſguiſed *Socinians*, as little differing from themſelves, but only in a *Metaphyſical* Cant, as holding the Bleſſed Trinity to be nothing elſe, but meer Modes, Properties, Qualities, *&c.* The occaſion of this Calumny, they have taken chiefly from the unhappy Difference of late about the Explication of the Trinity, which I ſhall not meddle with, any further, than to wiſh ſome had been ſo prudent, as not to have

have kindled these unnecessary Flames, and given Advantage to the common Enemy, by the Attempt of rendring this Sublime *Mystery* plain, easie, and intelligible, by receding from, and changing the agreed Terms of the Church, into new ones of their own.

But of the divers Instances given of their Calumnies, I shall single out only Three, in which the Calumny will appear to be very palpable.

The first is the Learned *Grotius*, who with them must be a *Socinian*, and therefore complemented, and quoted frequently with the Title of the Illustrious *Grotius*; and this Calumny arises from no other Occasion, but this Great Man's too much indulging his Critical Genius, in his interpretation of some Texts of Scripture dissonant from that of the Fathers, and generally the Interpreters of the Church; in which he hath given some Advantage to the *Socinians*, but not so much as they have taken by a false Conclusion: For Instance, They have eluded the force of the Argument for Christ's eternal Divinity, drawn from those Texts, which express, That *all things were made by him, and for him*, from *Grotius*'s Interpretation, or Allusion rather to the Opinion of the Rabbins, That all things were made for the *Messiah*. Now upon *Grotius*'s declared Principles, that our Saviour was truly God, who was the *Messiah*, I see not a bit of an Argument from this Interpretation, unless to such Men as beg the Question they are disputing on: But suppose *Grotius* had really

Consid. on the Explicat. in Answer to Archbishop of Cant. p. 47.

really given up some of those Texts alledged by the Fathers and Moderns in Defence of the Trinity, What is this to the purpose? How doth this conclude *Grotius* to *Socinianize*, when he defends some Texts with the Fathers, as a clear and sufficient Proof of the Trinity, and hath plainly oppugned their Doctrine in several Discourses, and defended the *Eternal Divinity, Incarnation, and Satisfaction of Christ*; which last is the very Test of the *Trinitarians*, which no *Socinian* would ever take; so that I can see no other Conclusion but this from their bold and false one, That because some Texts of Scripture in Defence of the Trinity are supposed to be given up, therefore all are; from which I may infer this Conclusion, That some, and all, are the same in the *Logick* and Probity of our acute *Socinians*.

The next I shall mention, that is defied by this *Goliah* in a set Discourse, is the Judicious *Hooker*, in which this acknowledged Ornament of the Church of *England*, is charged 'not only 'with speaking uncorrectly, and 'unorthodoxly of the Trinity '(as it is now held) but run up-'on the fatal Consequence (as he supposes) 'of Nonsence and Contradiction, out of 'which he challenges all his Followers to 'rescue him: But there is no need to rescue this great Man out of this forlorn Estate, into which he never fell, but much need of a rescue of this Author from the guilt of Calumny, and breach of Duty towards his Neighbour,

Consid. on the Explicat. by Mr. *Hooker*, p. 26. 28.

Neighbour, by a ſincere Repentance; both which I hope to make appear, by giving the Words of the Reverend *Hooker*, in his ſhort Diſcourſe of the Bleſſed Trinity, and making ſome Remarks on the *Socinian* Exceptions againſt it.

Mr. *Hooker* being about to treat of the great Myſtery of the Incarnation, thought fit to ſpeak of the Bleſſed Trinity, as neceſſary to explain and open the Myſtery of the Incarnation in theſe following Words, in his Fifth Book of his *Eccleſ. Polity*, Sect 51. *viz. The Lord our God is but one God. In which individible Unity notwithſtanding, we adore the Father, as being altogether of himſelf; we glorifie the Conſubſtantial Word, which is the Son; we bleſs and magnifie that Co-Eſſential Spirit, eternally proceeding from both, which is the Holy Ghoſt. Seeing therefore the Father is of none, the Son is of the Father, and the Spirit is of both, they are by theſe their ſeveral Properties really diſtinguiſhable each from other. For the Subſtance of God, with this Property to be of none, doth make the Perſon of the Father; the very ſelf-ſame Subſtance in Number with this Property* to be of the Father, *maketh the Perſon of the Son; the ſame Subſtance having added unto* (elſe Mr. *Hooker*'s Senſe will be perverted) *the Property of* proceeding from the other Two, *maketh the Perſon of the Holy Ghoſt. So that in every Perſon there is implied both the Subſtance of God, which is one; and alſo, that Property which cauſeth the ſame Perſon really and truly to differ from the other Two. Every Perſon hath his own Subſiſtence, which no other beſides hath, although there be others beſides that are of the ſame Subſtance.*

Theſe

These are the Words of the Judicious *Hooker*, upon the account of which, this *Socinian* draws up a terrible Indictment against him, to the disparagement (as he designs) of the Doctrine of the Trinity; and so this good, learned, and discerning Man, must be demonstrated to speak uncorrectly about the Trinity. This is no great matter, not worth taking notice of, were it not for the Method, which this acute *Socinian* takes, (worth our Observation) to prove this Charge, which is in this manner. First, he fawns on Mr. *Hooker* with giving him the Character of a good, and learned, discerning Man; then, to make it probable, that such an one should make a slip of his acute Judgement in the Doctrine of the Trinity, he insinuates, 'he did not deliver himself with 'his usual Precaution and Judg- 'ment. (a soft Expression for being careless and negligent in treating of the Doctrine of the Trinity) 'because there 'was no dispute about it in his time: But was there no dispute about it in his time? He might have said as well, there were no *Atheists*, *Deists*, or *Socinians*, which being false, and this a Truth, that the Doctrine of the Trinity was continually oppugned by those that lie in wait to deceive; this did oblige a good Man to deliver himself with the greatest Caution; for how is it consistent with one of his Character, not to be cautious about the Fundamentals of his Religion, not to use his greatest Care and Diligence in delivering himself about the Doctrine of the Trinity, a

See *Consid. on Mr.* Hooker's *Explicat.* p. 26.

Doctrine, (as St. *Austin* observes) '*in quâ* '*nihil periculosius erretur, nihil laboriosius quæra-* '*tur*: Nor is it consistent with an *Acute* Man to trip for want of Caution, through which he would give the greatest Advantage to those against whom, or rather for whose sakes he wrote his Book; for what greater Advantage could he have given them, than an occasion to say, in this case, He seem'd Acute and Elaborate in those thing agreed on both Hands; not to be Fundamental; yet to be Uncorrect, in the most important Article, of Faith agreed on. What was this but to give them occasion to charge him with being minute in lesser, and neglect Βαρύτερα the more weighty Points of the Christian Faith? So that this acute *Socinian*'s Argument (which is a sign it is not good) proves too much, since the Premises will bear no other Conclusion but this, That this acute *Socinian* hath talk'd inconsistently, and contradicts himself; which is no great wonder, since he is apt to do it almost in every Page, and has done it effectually in the next part of the Indictment, (as I shall endeavour to shew,) which is, That Mr. *Hooker* delivers himself unorthodoxly, in these very few Lines concerning the Blessed Trinity. Here my acute *Socinian*, to proceed *Mathematically*, hath his *Postulata, viz.* That the Doctrine of the School-men is the Rule of Orthodoxy about the Trinity; that is, we are to pin our Faith in this Point on the School-mens Sleeves; that *Pet. Lombard* is the Oracle of the Schools, and his

Ipse

Ipse dixit is that by which Schools, Universities, and Mr. *Hooker* must be tried for Orthodoxy. This is the summ of his *Postulata*; and the force of his Argument drawn from them against Mr. *Hooker*'s Orthodoxy, lies in this, *viz.* That it is impossible to make a Sentence produced out of *Pet. Lombard*, consist with Mr. *Hooker*: But to try, whether what seems impossible to a *Socinian*, may not only be possible, but a certain Truth; let us consider the Sentence out of *Pet. Lombard*, which is, 'c *Essentia Divina non est generans* 'c *nec generata, nec procedens.* My acute *Socinian* asserts, That Mr. *Hooker* expresly ascribes these Properties to the Divine Substance and Essence; *Ergo*, Mr. *Hooker* is unorthodox: Were this true, that he did ascribe these Properties to the Divine Essence, abstractly and absolutely, and not relatively to the Divine Persons as such; this, I grant, would prove him unorthodox, though not by virtue of his Argument, which can prove only that *Pet. Lombard* is inconsistent with himself, who asserts these to be personal Properties, as Mr. *Hooker* would grant, who yet makes no mention of Two of these Properties in *Pet. Lombard*'s Sentence: With what Face then can this *Socinian* say, that Mr. *Hooker* says, 'c That these Properties, *viz. unbegotten, begot-* 'c *ten, proceeding* being in the Divine Essence 'c make it to be Three Persons: That which Mr. *Hooker* says in those very few Lines is, That the Father is of none; the Son of the Father; the Holy Ghost proceeding from both;

See *Consid. on Mr.* Hooker's *Explicat.* p. 26.

both; that these Properties in one, and the same Substance in Number, do make the Persons that is *formaliter, non efficienter*, by which they are distinguished as Persons; the Divine Essence common to them all being included in each Person.

But to proceed to the last Charge, which is this, *viz.* 'of bringing this acute and good 'Man into the Snare of a Contradiction, 'from which he challenges the World to 'rescue him. But how? Why Mr. *Hooker* saith, (as he tells us) 'That the Properties to be of 'none, to be of the Father, 'and to proceed together with 'the Substance of God, do make the Per-'sons of the *Father, Son, and Holy Ghost*. Mr. *Hooker* doth not word it thus, which I remark, because from this wording of it he runs away with the Sense by a Fallacy; for he next argues, 'that it is an Untruth that 'these Properties make the Persons; and so it is that Mr. *Hooker* formally asserts it; for it was one thing to say, as Mr. *Hooker* doth, that the Substance of God with this Property of being of none makes the Person of the Father; and another thing to affirm, that this Property to be of none makes the Person of the Father: For the first includes the Divine Essence, as necessary to make, *i. e. Formaliter*, a Person, whereas the second seems to make a Person a meer Property, as he proceeds with the Fallacy, and insinuates this Conclusion, which he calls a Riddle propounded by Mr. *Hooker*, 'That the self-same Substance

See *Consid. on Mr.* Hooker's *Explicat.* p. 27.

' Subſtance in number is unbegotten and be-
' gotten. But Mr. *Hooker* doth not meddle with theſe Terms, and this acute *Socinian* takes it for granted, That to be of none and unbegotten are the ſame. What formally and adequatly the ſame? But to let that paſs, and give the *Socinian* ſcope: ' *Unbegotten*
' *and begotten*, ſays he, *are con-*
' *tradictory Terms, and therefore*
' *not to be applied to the ſame*
' *Subſtance in Number.* So Mr. *Hooker* is infallibly entangled in a Contradiction, without Remedy, tho' ſome good Friends ſpeak a good Word for him, and will not believe that he affirms (which is a flat Contradiction) that the ſame Subſtance is unbegotten and begotten. But this will not excuſe him, ſince (as the acute *Socinian* goes on) he, *i. e.* Mr. *Hooker*, ſaith, ' That as it is in the Father, it is unbegotten; ' as it is in the Son, it is begotten. But I will not trouble him with an Objection againſt the Truth of ſuch Expreſſions being found in Mr. *Hooker*; for I find he begins to be in a Paſſion, crying out, ' *What do we reckon we have to do with Fools?* and ſo proceeds roundly to combate with his own Shadow, and fight with the conjured-up Paradox falſly faſtned on Mr. *Hooker*, of the Subſtance unbegotten and begotten, and brings ſuch Troops of Arguments deſigned to knock down Mr. *Hooker*, which if any of this *Socinian*'s Proſelytes ſhould take for Demonſtrations, the World will ſuſpect what kind of Perſons this acute

See *Conſid. on* Mr. Hooker's *Explicat.* p. 27.

p. 27.

Socinian thinks he hath to deal withal. But I will tell them a Secret, I mean those that are better acquainted with the two-column'd Writings than with the History of the Church; That as great a Man of Wit and Reason as they take this *Socinian* Author to be, yet the Arguments here are not of his own invention and making, but the *crambe millies cocta* of the *Arrians*, who made a great noise with *genitus* and *ingenitus* against the Trinity held by the Catholicks. St. *Ambrose* takes notice of this as their great Objection, and gives much the same Answer for the Satisfaction of the Emperor to whom he writ, which is generally given in this Point, *viz.* That these Terms were properly Terms applied to the Divine Persons, to distinguish them from each other, and so, as relative Terms, did not belong to God essentially, or the Divine Essence abstractedly, common to the Father, Son, and Holy Ghost, who are the Three Hypostases in the Godhead, distinguished by their Personal Properties.

Lib. 4. *de Fide*, Cap. 4.

I come next to discuss this *Socinian*'s wonted Insincerity, or rather Calumny, in dealing with the Animadverter. He charges him with making the Divine Persons nothing else but Three Modes or Postures, or *(horresco referens)* Gambals. The Occasion of which Calumny he takes from his asserting the Numerical Unity, or One Substance of God in Number, with the judicious *Hooker*, and that the Divine Persons

p. 22.

Perſons are diſtinguiſhed by Modes and Properties and Relations, as the Fathers and Schoolmen ſpeak. And for alluding to Poſtures in Bodies, affirming Modes to Spirits to be in Alluſion what Poſtures are to Bodies; from which I ſhall ſhew he had no occaſion given him from the Writings of this Learned Perſon, to charge him with being a *Sabellian* or Nominal *Trinitarian*, or loading him (as he does) with other Calumnies, and this, becauſe the Charge touches the many Defenders of the Bleſſed Trinity in the Chriſtian Church, who agree to the Summ of what the Learned Animadverter hath laid down, concerning the Numerical Oneneſs of God, and Diſtinction of the Divine Perſons. For firſt, he cannot, without apparent Calumny, be ſtiled a *Sabellian* or Nominal *Trinitarian*, who often declares, that the Father, Son, and Holy Ghoſt, are Perſons really diſtinct from each other by their Perſonalities or Properties, which he calls Modes; tho' there is the ſame Numerical Subſtance in all and each Perſons, in whom it is (as he aſſerts) wholly and entirely, by Communication to the Son, and Holy Ghoſt, and Originally in the Father. So that as the Father with this Property being of none, the Divine Eſſence being included, cannot without Abſurdity be ſtiled a meer Mode or Property; no more can the Son, and Holy Ghoſt, *ex Hypotheſi*, of having the ſame Eſſence wholly and entirely communicated, as it is his Aſſertion; in which, and the Aſſertion of the Divine Perſons being really

diſtinguiſhed by their Perſonalities, (which conſiſt in a peculiar manner (according to him) of Subſiſtence, whereby there are Three diſtinct Subſiſtences in One and the ſame Subſtance or Godhead, which is common to all, and included in each Perſon;) there is not the leaſt room for the ſurmiſe of *Sabellianiſm*, ſince theſe Aſſertions will, in the judgment of all that underſtand the meaning of the Terms of this Author, remove him as far as may be from being a *Sabellian* or Nominal *Trinitarian*; eſpecially when he had ſo accurately cautioned againſt this Blunder, (into which this *Socinian* falls for Calumnies ſake) by remarking, 'It was one thing to ſay, 'the Divine Perſons are meer 'Properties; and another thing to ſay, they 'are diſtinguiſhed by their Perſonal Proper-'ties or Relations, (which he calls Modes;) which latter he demonſtrates to be his meaning, by telling us over and over again, that the ſame Divine Eſſence or Subſtance is included in each Perſon; and ſo I need not ſtand to Remark his Charge againſt the Animadverter, of making the Perſons in the Trinity nothing elſe, or equivalent to Three Poſtures, ſince this ſhews the *Socinians* excellent way of anſwering Books, by leaving the Diſcuſſion of the Arguments too ſtrong for him to attack, and catching only at Expreſſions, to which he gives a falſe turn with his Wit. But tho' this was but an Alluſion, from which every Dunce knows an Equivalency of Expreſſions cannot, ought not to be drawn;

See *Animad.* Chap. 8. p. 291.

drawn; yet it must be acknowledged, that it was needlesly brought, and not well becoming the Merits of the Cause, which in the Esteem of many, judging more by the *quis* than the *quid*, was lost hereby to the Animadverter. But had he observed the Apostolick Precept, to oppose Gainsayers with Meekness, and not like a rash General, by too eager Pursuit of his Enemies, lost the Advantage gained in Battle, he might have been a mighty Conqueror over himself, his Antagonist, and perhaps many others now prejudiced against the important Cause he undertook. History tells us, when *Austin* was sent by Pope *Gregory* to convert the *Saxons* to Christianity, they, by his Deportment, concluding that the Virtue of Humility was not in him, went away, and would admit of none of his Arguments to convert them. And I remember *Ludovicus Vives* hath this Remark on the Success of St. *Austin*'s Dispute with the Heretick *Manes*, that so great a Victory over this Monster of Religion, was due no less to his Meekness and Patience, then the Power and Strength of his Arguments.

CHAP.

CHAP. VI.

The Socinians *vain Boaſt of Wit and Learning. Their unreaſonable Pretence to Reaſon and Scripture, as undoubtedly on their ſide, demonſtrated. Their profound Art of Equivocation. The Inconſiſtency of it with Sincerity in Religion, and to what Ends and Purpoſes the Practice of it is deſign'd. Concluſion, in hope of their Deſigns being defeated.*

HAving ſhewn how our new *Engliſh Photinians* oppugn the Doctrine of the Trinity by their Oracle, (to take his Expreſſion) 'with as little Reaſon as great Calumny; I will endeavour to make manifeſt, in the next place, how ſubtilly he maintains their own Tenents by falſly boaſting of Reaſon, Wit, and Learning; by ſpeaking an *Unitarian* ſenſe (as he calls it) in Scripture Expreſſions and Orthodox Terms, by virtue of the Art of Equivocation more than Jeſuitical; and laſtly, by uſing ſuch Practices as are utterly inconſiſtent with Sincerity in Religion.

I. Our new *Engliſh Photinianiſm, Socinianiſm*, or *Unitarianiſm*, (call it what you pleaſe) like a ſubtle *Proteus*, that changes it ſelf into many ſhapes, to lie in wait to deceive, preſents it ſelf under the guiſe of Reaſon, Learning, and Scripture; from whence it would make ſuch a Figure, as if all theſe Properties were neceſſarily annex'd to it, and the Abettors of it were the only Learned Tribe, walking *Atlas's* of Truth and Religion;

gion ; and so this Oracle takes occasion to tell the World, ' *That it is a Point granted by* ' *the Learned of the Catholick Par-* ' *ty, that they* (Socinians) *are* ' *superior to them at the Weapons* ' *of Reason and Scripture.* Indeed if proud Boasting, Self-conceit, *&c.* will prove it, they have a Right to their Claim ; if great Noise be a sign of deep Knowledge, it is with them ; of which yet I see no more Reason to be a sign of depth of Knowledge, than it is of deep Waters.

Consid. on the Explic. in Answer to the Bishop of Sarum, p. 19.

If we measure them by their Writings, they are manifest Enemies to Learning, by endeavouring to overthrow the ways and means of improving it, either in Philosophy or Divinity. Thus they scoff at all Systems of Logick and School-Divinity, the Dreggs of which they yet suck in to maintain their Tenents, and under this colour abuse *Aristotle*, and trample upon *Des Cartes*, because he is look'd upon by them as unhinging Divine Revelation by his Philosophy : But then why should the *Deists* be in favour, especially since he modestly submits his Philosophy to Faith ? But it is to be suspected this is done rather for his Idea of the Soul, and Defence of its Immortality, and thinking Nature inconsistent with the Principles of the old *Socinians* at least, concerning its State of Inactivity and Imperception after its Separation from the Body, for which, among other Tenents (as this Author expresses it) the late ones have not declared ; nor have they declared against

againſt it, as they were obliged, did they not hold it true, as they have done in other *Socinian* Points, which they thought was a Prejudice to their Cauſe. So that the chief Reaſon of ſetting this Engine on work, ſeems plainly to be this, to divert the Beau Eſprits from Logick, Philoſophy, School-Divinity, and Fathers, by giving a nauſeous Idea of them. Thus *Julian*-like, the Current of Learning muſt be damm'd up, by which means they would probably want Weapons to defend their Religion, ſince it was from this the Learned Biſhop *Pearſon* drew Weapons ſo keen againſt the *Socinians*, that by the uſe of them they would be as mute, could Men learn to weild them, as they are (to their Shame) againſt the Book it ſelf.

To this ſubtle Inſinuation of their Reaſon Wit, Learning, evident Proofs from Scripture, as if theſe were Properties peculiar to the *Socinian* Tribe, they add the Art of Equivocation, by which they would ſeem to be Orthodox in Terms, and yet retain an *Unitarian* Senſe, (as they call it.) Of this we have many Inſtances (in this Oracle) approv'd (as himſelf intimates in the Writings of this Party, for this laſt Seven Years, without a Figure ſcarce any but his own. So that with this Art of Equivocation, by virtue of that is, they ſeem *verbis ponere, re tollere Deum*, I mean with reſpect to the Eſſential Attributes, which are thus ſeemingly held, and yet really overthrown by them. Thus, according to this Oracle, God is granted to be Eternal, that is, (ſays he) by

ſucceſſive

ſucceſſive Duration; God is Omnipreſent too, that is (in the Air of Equivocation, without which a *Socinian* cannot breath) Omnipreſent by Power, only excluſive of Eſſence; for as a Learned Biſhop hath obſerved, this Author's Argument againſt the Union of the Divine and Humane Nature in Chriſt, doth overthrow as well the Omnipreſency of God. For thus the *Socinian* argues, If the Humanity be united to the Divinity, it is to part of it, or to the whole; to part of it, is abſurd, and likewiſe to the whole, ſays he, for this Reaſon, becauſe then the Humanity muſt be commenſurate to the Divinity. Again, God is incomprehenſible, that is, in his Ways and in his Works, but ſtill excluſive of his Nature, which this new *Photinian*'s Knowledge muſt comprehend, according to his Aſſertion, That he hath a clear, diſtinct, and adequate Idea of God's Attributes. So that the Eternity, Omnipreſency, Incomprehenſibility of God, is plainly overthrown by the wonderful virtue of *that is*. And there will appear no leſs virtue of *that is*, concerning the Nature and Properties of Chriſt, as they are conſidered, eſpecially by this Oracle of new *Photinianiſm*. Thus the Saviour of the World is aſſerted by this Party to be God (by the old *Socinians*, in the Term, truly God;) that is, God by Office? But how? That is, by the Conſtitution of Chriſt

See *Vindic. of Biſhop* Tillotſon's *Serm.* p. 58.

Conſid. on the Biſhop of Worceſt. *Serm.* p. 7.

Chriſt (tho' ſuppoſed a meer Man) in his Offices of King, Prieſt, and Prophet; ſo that this is all the Godhead allowed. Our Saviour (according to this Principle) only a made God, by virtue of his Office. I think this is as good Reaſoning, upon the Enquiry whether this *Socinian* be a Man, it ſhould be anſwered, (with a *that is*,) by his Office of Writing; it would be replied, he muſt be a Man in ſome other ſenſe, *viz.* by Nature, *quatenus Animal Rationale*, elſe it was impoſſible he ſhould be a Man in reſpect of Office in any ſenſe; nay, 'tis as pertinent and proper an Anſwer to the Enquiry (as it is ſaid of the ignorant Country-man) whether the King be a Man, that he is a Man by Office, tho' not by Nature, as it is to the important Queſtion, whether Chriſt be God, that is, he is God by Office, and not by Nature; for it is as Eſſential to God, who hath the Government of the World, to be ſo by Nature, *viz.* an infinite, wiſe Mind, as it is for one that wears a Crown, and hath Dominion over a Nation, to be a Man. But the *Socinian* Oracle would elude the Force of this Argument, by Diſtinction of theſe Terms, God, a God, the God. 'It is inconvenient, ſays he, to call Chriſt God; 'Why? Becauſe (as he goes on) it cannot 'be proved he is called ſo from Scripture. 'How read we in our Bibles, in the Tranſlation? He will acknowledge God, but 'in the Original Θεὸς, which, when ſpoken 'of the Son, ought to be tranſlated (accor'ding to him) a God. Then Chriſt is a God,

God, and how and in what ſenſe he farther tells us by; (that is,) a God, as *Moſes* was a God to *Pharaoh*, and *Solomon* is ſtyled a God in the Pſalmiſt's Complement to him, *Pſal.* 45. 6. *Thy Throne, O God, is for ever and ever.* 'But Θεὸς, when applied to the 'Father, muſt ſignifie *the God*, to denote the 'diſtinction of the One only true God from 'whatever may be called *a God, or God*, (that 'is) by Office.

Let the next Queſtion be about Chriſt's being our only Mediator, and the Anſwer is given very nicely, much what according to the diſtinction of the Papiſts, from whom he hath raked ſome part of his Anſwer, *viz.* That our Saviour, in one ſenſe, is the only Mediator; tho' in another ſenſe, the whole Church Triumphant is Mediatrix. But in what ſenſe is Chriſt the only Mediator, *viz.* of the new Covenant? How? By bringing in the Goſpel Covenant, as *Moſes* was ſaid to be Mediator of the Legal: For what Reaſon? Why, becauſe, as he critically proves, a Mediator is *Internuncius*. I believe that Princes concerned in a Mediation of Peace, will not agree to this Character of a Mediator, but take it as an Affront to be look'd on as bare Meſſengers of the Peace. But after all his Criticalneſs about a Mediator, to do this and other *Socinians* no wrong, they ſeem to grant that the Covenant of the Goſpel was founded on, or at laſt confirmed by the Blood of Chriſt, which is a much greater

Conſid. on the Diſcourſe of the Biſhop of Sarum, p. 28.

greater Reaſon for our Saviour's being the only Mediator, than the former given; tho' why he ſhould ſtand on that ſo critically, he beſt knows the Reaſon. Nay, 'Chriſt (ſays 'this Author) is acknowledged by the *Soci-* 'nians from the beginning in their Books, '(not the *Racovian Catechiſm* excepted) to 'be an expiatory Sacrifice for the Sins of 'Mankind. For the Truth of this Aſſertion, as it reſpects the Acknowledgment of the *Socinians* in their Books, I refer the Reader to the Learned Biſhop of *Worceſter*, who ſhews that the Catechiſm had it not in the firſt Edition, but they alter'd it: And ſince they cannot elude this Truth, which is ſo plain from the Epiſtle to the *Hebrews*, they hold it by virtue of *that is*, which overthrows the ſenſe of our Saviour's being an expiatory Sacrifice for the Sins of the World. For *Crellius, &c.* when they come to explain their meaning, make Chriſt's Death only the antecedent to this Expiation made in Heaven, by virtue of his Regal Power, and ſo confound the Prieſthood of Chriſt with his Regal Office, and (as this *Socinian* Author does) with his Interceſſion: For by this Expiation of Sin, he underſtands not that ſacrifice of himſelf offered on the Croſs, but Chriſt's Interceſſion in Heaven by virtue of the Merit of his Sufferings. But what Merit of Sufferings can there be in a meer Man to reconcile a ſinful World to an offended God? What Love of God in ſending ſuch an one to die, in compariſon

Preface of the Diſcourſe on *Chriſt's Satisfaction*, p. 8.

comparison of that of sending his Eternal Son, both God and Man, that by the infinite Merits of his Sufferings, God might be reconciled to Sinners.

But according to this way of defending Religion, by annexing the Idea of one thing to Words plainly and frequently used to give the Idea of another, they may with as good a grace defend, the Crow is white, and the Snow black: It will be as effectually done, as in this case, by an arbitrary use of Words.

This Art of Equivocation (which is worth our Remark) is carried on by our new *Photinians* to its height of Perfection, even to the defence, and with the excusing of some of the worst of Popish Tenents, *viz.* Invocation of Saints, giving Divine Honour to them, and Transubstantiation; for this *Socinian Mysta*, in defence of his old *Polonian* Friends, that hold the Adorability of Christ, and his Right to Invocation in Prayer, pleads, that this is but an innocent Mistake, which he insinuates to proceed from their Apprehension of Christ, tho' a meer Man, yet in his exalted estate of his Mediatory Kingdom, coming to the knowledge of most secret Affairs by having them made known to him, tho' not in the Glass of the Blessed Trinity, (which would seem too apparently Papistical) yet by way of Revelation from God. This Author farther defends the Invocation of Christ in his Brethren, upon their Opinion of a plain Command in Holy Scripture, which *Socinus* zealously maintains as a Foundation of Christ's Adorability, and

by which this Author would diſtinguiſh the practice of Adoration from the guilt of Idolatry in the Pagans, by reaſon of Creature-worſhip; but Creature-worſhip is a Sin it ſelf, and therefore no Command can be pretended to take off the Spot of Idolatry from thoſe that are formally guilty of it, as the *Socinians* are, who upon their Principle in giving proper Adoration to Chriſt, do *in foro Conſcientiæ*, give that to the Creature which is due only to the Creator: Beſides, the Command of adoring Chriſt in Scripture is founded clearly on the incommunicable Properties of God aſcribed to the Saviour of the World; elſe it would open the Door of Idolatry, whilſt it declares its main Deſign to be to ſhut it, in the ſevere Extermination of Creature-worſhip. How then can this be an innocent Miſtake, for which a ſubtle *Socinian* can find no other Fig-leaves but ſuch as the Papiſts cover their Prayers to Saints reigning in Heaven with, and which will *ex parte* excuſe the Idolatrous practice of the Pagans? Can the Figment in their Brain, of the Exaltation of a meer Man to a Mediatory Kingdom plainly uncapable of it, waſh away the Guilt of a Practice founded upon it, no more than Tranſubſtantiation can the avowed Conſequence of its Adoration of the Hoſt in the Church of *Rome*; which yet this *Socinian* Oracle affirms to be a Philoſophical Folly, and a Miſtake into which they have been cozned by *Ariſtotle*'s Philoſophy, and the Hurt only lies in

Conſid. on the Explic. in Anſwer to the Biſh. of Sarum, p. 21, 22.

in the Consequence of it, *viz.* Adoration? But by this Principle, Monsieur *de Meaux*, the Bishop of *Condom*, and others, maintain the Consequence; and it is not only a Philosophical Folly, but dissonant to the Sentiments of the Christian Church (as 'tis proved by Learned Men) for a Thousand Years against or destructive of the Nature and Properties of the Humane Body of Christ, which according to this Doctrine must be in the hand of our Saviour, at his Institution of the *Eucharist*, and at the several Consecrations (in the use of this Holy Institution) in Heaven and Earth locally, and in a Thousand places (as it may happen) at once; and all this against the plain Testimony of all our Senses, in the Object of the consecrated Elements of Bread and Wine, with this fatal Consequence of unhinging the Proof of the Truth of the Gospel, which chiefly, as to the Miracles, and especially the Resurrection of our Saviour, is founded on the Truth of our Senses in their proper Objects. So that we have the same Evidence for the Falseness of Transubstantiation, that we have for the Truth of the Gospel from the clear Testimony of Sense, as to its proper Object. And this doughty Oracle, to compleat his Art of Equivocation, declaims upon the fallibility of our Senses, to take off this main Argument against Transubstantiation, *viz.* of the Bread in the *Eucharist* remaining in its nature, drawn from the Testimony of more Senses than one. But *quorsum hæc?* Why doth this *Socinian* plead

p. 22.

plead thus for Tranſubſtantiation, when the *Socinians* cry out againſt it, and this Author alſo inſinuates in another Mood, and for his turn, that it was a Doctrine of Nonſenſe and Contradiction? Why here is a Caſt of the new *Socinian* Subtilty and Art of Equivocation; Tranſubſtantiation, and the Doctrine of the Trinity, muſt be laid upon the ſame Level of Abſurdity, to decoy thoſe that are againſt the one to be alſo againſt the other, as a late Defender of Tranſubſtantiation hath laid it with the Doctrine of the Trinity on the ſame grounds of Faith to inſinuate the one may as well be rejected as the other; and ſo this Author's Philoſophical Folly (as he calls Tranſubſtantiation) is a due Complement to thoſe Papiſts that have help'd him to undermine the Bleſſed Trinity: And ſo he tells us further, that this Philoſophical Folly aroſe from the uſe of *Ariſtotle*'s Philoſophy; an Inſinuation falſe, as appears from the Examples of thoſe who never fell into this Folly, yet have made uſe of *Ariſtotle*'s Philoſophy. But here is the Bottom of this Subtilty: The Fathers, and Schoolmen, and Moderns, uſed it (eſpecially to their Confuſion, Biſhop *Pearſon*) in their Writings defenſive of the Articles of Faith, eſpecially the Bleſſed Trinity; therefore this Philoſophy *ad Leones*, and the Wolf will deal better with the Sheep.

Conſid. on the Explic. by Mr. Hooker, p. 29.

I may conclude this Point with the Commonplace Concluſion of this Author on Mr. *Hooker*; for it is but changing

changing the Application made to *Trinitarians* to those called *Unitarians*, and it will fit much better. 'Oh that our Learned Oppo-'sers (says he) would not reckon it is their 'Glory (to defend, says he) to oppose (may 'we say) long received Doctrines, as if (Pre-'scriptions and Numbers, as he goes on) 'but more truly may we say, as if their 'Tricks and Equivocation could alter the na-'ture of Truths and Untruths. Which, I 'pray, is more honourable, to own a clear 'and necessary Truth, or to set ones self to 'darken and obstruct it; I mean with respect 'especially to the Real and Eternal Divinity 'of our Saviour, so expressly asserted in Scrip-'ture? The latter requires more Wit, but 'the former deserves greater Praise before 'God, because it argues Sincerity and Justice.

They pretend to be a Tribe at Unity in it self, and to have at least no material Articles of Faith in which they differ; and yet there is a vast Disagreement, even in the most important Points of Religion, between the old *Socinians* and these new ones, refining (as they would make us believe) upon their common Principle of the Non-existence of our Saviour 1700 Years since. The latter give new and contrary Interpretations of some Texts of Scripture to the former, especially in those with which they pretend to subvert the Doctrine of the Trinity, the Eternal Divinity and Incarnation of our Lord; of which I have given an Instance from the First of St. *John*'s Gospel; *Socinus* interpreting *the Word*, a Personal Word; *These*, an Attribute; and

after many Changes and Difference given of the Senſe of Words intervening, at laſt this *Logos* (an Attribute) σὰρξ ἐγένετο, a wonderful Incarnation! which theſe new acute *Socinians* only found out. So that no ſooner have they forſaken their Maſter *Socinus* in many Points; as the Adorability of our Saviour, which he defends as a Duty, in practice, of great importance, and with Zeal proves it from Holy Scripture; but *Fran. David*, and theſe new ones, look upon it as a Miſtake, and no neceſſary Conſequence from Scripture, and ſo leave him (to ſhift for himſelf in this and many other Tenents) and indeed the World of Chriſtians, in what they are agreed on as material, deſigning to turn Chriſtianity into Philoſophy; and ſo there may be as many Religions as often renewed as Almanacks, upon their pretended refining Principles of Reaſon. And therefore, to ſhew the excellent Commonplace Wit of this acute *Socinian*, I ſhall again produce his Words, and leave it to the Judgment of the Reader, whether they are more applicable, to the *Trinitarians*, (as he calls the Members of our Church) upon the account (as he takes occaſion) from ſome late Explications of the Trinity, not reconcilable, as he argues to the Senſe and Terms of the Church in the Ancient Creeds, or to the *Unitarians*, (as they call themſelves.)

Conclaſ. on *Conſ. in Anſ. to the Archb. of Cant. p.* 56

'They go all, ſays he, under the 'general Name of *Trinitarians*, 'but it is as the Birds of the Air, 'and the Fiſh of the Sea, may come under 'one

' one compellation of living Creatures; for ' in declaring their Faith [*mark this*] they ' are as contrary one to another, are as ' much of another sort or kind, as the In- ' habitants of the Air and Water are divers ' in their kinds and qualities. An elegant Scheme of disagreeing Christians! 'Tis pity but it should be truly applied, and conferred on those who have most right to it.

But after all the noise of many Absurdities in the Doctrine of our Church, and the Art of Equivocation used to misrepresent it, as holding Errors pernicious, and even contrary to the Evidence of Scriptures, yet under pretence of Peace and Unity, which these new *Photinians* in our Nation would seem zealously to promote, they lay the deep Design of *Syncretism* in the Church, whereby it may comprehend *Socinians*, and Men taught to be such, without breaking Communion; which is a Gun-powder Plot of this Mercurial Tribe, to blow up the orthodox Doctrine and sincere Devotion of the Church; whereby, instead of serving God in sincerity and truth, the necessary Consequence will be holding the Truth in Unrighteousness, and speaking Lyes in Hypocrisie; such a Plot as the old *Socinians*, nay the *Jesuites*, with all their Equivocation, never attempted. This Design put in practice, will make our Church (if God prevent not) a true Emblem of the Harvest into which *Sampson*'s Foxes came with devouring Firebrands in their Tails; and too, a Resemblance of the *Ark* and *Dagon* standing together in the same Temple, tho' (I doubt not)

not) to the downfal of the latter, and fulfilling the Prophecy of St. *Paul* in these sort of Men, 'that creep into the Church to lead 'captive silly People and Men of corrupt 'Minds, which the Apostle applies to those 'that creep into Houses, 2 *Tim.* 3. 6, 9. 'But they shall proceed no further, for their 'Folly shall be manifest unto all.

But least their Subtilties should reply, This is an invidious Representation, or *gratis dictum*, or a meer Calumny; I will produce my Evidence, *à dictis & factis*, and leave it to the most charitable Reader, whether this Design be not a just Inference: For this Oracle, so often mentioned, hath represented the Church as consisting of Nominal and Real *Trinitarians*; and the first, which he will have to make up the greatest part of this Body, are but disguised *Socinians*, not much different from them, but in a *Metaphysical* Cant. To which agrees the late disinterested in his judgment, (as a late *Socinian* Author stiles himself;) for he asserts, That the

p. 56. 'God of the *Sabellians*, *Socinians*, (as his Examiner quotes it, *p.* 79.) 'and the God, or pretended verbal Trinity 'of the *Nominals*, are the same. The Three 'Divine Persons, according to them, make 'but one Divine Person of the *Socinians* and '*Sabellians*. Now, Gentlemen, as he makes 'his Speech and Inference, seeing we are of 'one Mind, of one Faith, tho' there hath 'been a verbal Contention among us, (or in 'his Expression) a Feud between the Church 'and us ill grounded, what should hinder us

'to

' to be of one Church, to worſhip the ſame
' God in Peace and Unity, eſpecially ſince
' we ſay the ſame thing? 'Tis true, ye did
' not perhaps know it before; but ſince we
' have diſcover'd it, we ought to have the Ho-
' nour and the whole Benefit, to enjoy there-
' by that Peace and Tranquility, that Eaſe
' and Security, from the Laws themſelves,
' which they before owed to the Indulgence
' or Connivence of Princes and Magiſtracy.
If this be not inſinuating themſelves Members of the Church, and a pleading not only a Right to be ſuch, but the Privileges of it as ſuch, or would be ſuch, to have their Right, I know not what is: For the Benefit of the Laws, as to this Privilege meant, is only to thoſe that profeſs themſelves Members of the Church, and indeed are actually in Communion, elſe there was no need of Indulgence to ſeparate Aſſemblies. But all theſe, if they could come up to the *Socinian* Sincerity and deſigned Method of *Syncretiſm*, might equally plead their Right or Benefit from the Laws themſelves without Indulgence. Thus far *à dictis* how to make a *Socinian* a profeſs'd Member of the Church, and to have communion in it.

The next Proof is *à factis*; as to which, we have as many Witneſſes as Comers to Church, that profeſs themſelves of its Communion, yet laugh at the *Athanaſian* Creed, that believe concerning the Bleſſed Trinity (if you will credit them) as our Church believes, and yet believe its Faith in this Point to be ſuch as the *Socinians* repreſent it; a

Sabellian

Sabellian or *Socinian* Faith; a Trinity of meer Names, Words, immanent Acts or Properties, and so fall down before this Idol of a Trinity in their Brain, renounc'd by the Christian Church, and especially our own, the purest part of it; and this, *horresco referens*, joined to the most solemn Devotions, plainly expressing a Meaning contrary to such a Faith.

I need not insist upon the known Case, some few Years since, of one belonging to the French Church, who being accused of *Socinianism*, and refusing to purge himself of the Scandal, by a formal Renunciation of the *Socinian* Points, was deprived of some Priviledges which otherwise he might have enjoyed. He complain'd of the Injury done him by those in the most eminent Station in our Church, under the Covert of embracing with Zeal the Doctrine and Communion of the Church of *England*; but upon the Hearing or rather Appeal of those he complained of, the Mask fell off, to the Honour of those who made so prudent a Test, to remove the Scandal and Infection from the Flock. This, I say, need not be much insisted upon, since we have the Testimony of our forementionn'd Apologist, in his double Vindication, who would seem to be some body in the Privy-Council of this Mercurial Tribe, (as he calls them.) His Testimony is this: 'I am certainly informed, that the 'Unitarians in *England* have no 'Ministry at all; they do not

P. 43. of the *Vindicat. Twofold, in Two Letters to Sir R. H.*

sepa-

'separate from the Church on the Account of their different Opinion from the Church; they never ſeparated in *England* from the common Aſſemblies of Worſhip: Then follows the Commendation of this Practice, which, in my Opinion, (ſays this Author) is Pious, Charitable, and Prudent. An Emblem indeed of the Piety and Charity of the Phariſees, whom our Saviour reproves for compaſſing Sea and Land to make one Proſelyte, and when he is made, ye make him two fold more the Child of Hell than your ſelves; of the Wiſdom of the Serpent without the Innocency of the Dove; of the Subtilty of a *Matchiavil* to make Tools to unſettle Religion: But the World would judge it to ſavour more of Sincerity, Charity, and Prudence, if this ſort of Men, inſtead of herding among us, and creeping into Churches, would go and trade at *Japan*. Indeed the Condition (as Hiſtory acquaints us) which ſome wicked ones accepted of to gain Commerce, is to profeſs to be no Chriſtians. But theſe Men need not do thus, eſpecially if they believe themſelves to ſpeak true, when they argue againſt the Chriſtian Church on the Account of the Doctrine of the Trinity, becauſe it alienates the Minds of the *Jews* and *Turks* from Chriſtianity. They need but ſhew their Paſsport, *viz.* the Affinity of their Tenents with the *Mahometan*, their joint Hatred, Zeal, and Oppoſition to the Doctrine of the Trinity; and no doubt but the *Mahometans*, who have ſtrong Inclinations to do what is for their Intereſt

Intereſt as well as the *Socinians*, will admit theſe ὁλίγον-*Muſſulmen* to a Commerce and Familiarity with them.

CONCLUSION.

NOw theſe ſad Truths, which I have not to my Knowledge in the leaſt miſrepreſented; ſo far from it, that I could wiſh I had not occaſion to make them plain from the imminent Danger to Mens Souls. Theſe things, I ſay, may make us apprehenſive of the Danger the Church is yet in, from a ſecret and treacherous Enemy, and conſequently to uſe our Vigilancy to prevent it. We have indeed eſcaped the Terrors of the open Enemy of *Rome*; but we muſt alſo fence, by contending earneſtly for the Faith, againſt this inſidious one, that would lie in the Church's Boſom; and then I doubt not, but if we put our truſt in God, as he has delivered this *Church from the open*, ſo he will ſtill deliver it from this *ſecret Italian* * *Poyſon*. The Way is opened, Thanks be to God, to ward off the Danger by the *Royal* Example, putting the Biſhops in mind to take care to prevent the Infection, and by and with them, all of us in our ſeveral Stations, the Clergy of the Church of *England*, by their Doctrine and Expreſſions, ſo as to let the World ſee, that by neither they become inſtrumental, to the ſcandal of

* *So called in reſpect of its Original, by* Spanheim, *in* Elenc. Controv. cum Socin.

of the Church, in giving Advantage to this Hereſie; all the Members of it, to contribute to this Work, by a ſincere adhering to the true Faith, which by God's Grace, will preſerve them ſtedfaſt, notwithſtanding this Wind of corrupt Doctrine blowing upon them; nay, I am not out of hope of the *Beaux Eſprits*, that their Eyes will be opened to ſee the Shams and Impoſitions, the little Tricks, and weak Arguments of the new *Photinian* Gnoſticks, ſuch as ſuppoſe the blind ſide of Reaſon to give any influence upon the Mind, eſpecially if they will be prevailed upon to read, with Conſideration, that yet unanſwered, and always unanſwerable Book to the *Scinan* Party; I mean, *Biſhop* Pearſon's *Expoſition on the Creed*: To this Golden Book of Truth, and Buckler of Faith, I acknowledge my ſelf chiefly indebted, not only for my Satisfaction in the controverted Points, but for what my weak Ability has produced to ſerve the Truth, and conſequently the Church, that hath it in Poſſeſſion, with reſerve of the Defects to my ſelf in the intended Application of this great Man's Notions, in theſe Papers, where dint of Argument was required.

I ſhall now conclude, by way of addreſſing my ſelf to the Majeſty of Heaven, according to the Expreſſions in our moſt excellent Liturgy; *That as God has called us by his Grace, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majeſty to worſhip the Unity; ſo by his Grace he would keep us ſtedfaſt in this Faith; That*

we

we may hold the Truth in the Unity of this Faith, in the Bond of Peace, and in Righteouſneſs of Life, and that the Bleſſing of God Almighty, Father, Son, and Holy Ghoſt, the Holy, Bleſſed, and Glorious Trinity, may be with this Church, and remain with it for ever.

THE

THE INTRODUCTION TO THE SECOND PART.

CHAP. I.

This Hypotheſis *of* Twenty eight Propoſitions *anſwers not its Title, becauſe not conſonant to natural Reaſon, Fathers, or Holy Scripture; and why.*

WHoſoever conſiders impartially this *Hypotheſis* of *Twenty eight Propoſitions*, will find on the ſtricteſt view, that it doth not anſwer its *magnificent Title* of *An Explication conſonant to Natural Reaſon or the Ancient Fathers*, meant of their Interpretation of the Holy Scripture, and applying it as the Rule of Faith to the Doctrine of the Trinity.

I. Not *to Natural Reaſon*, ſince *Three diſtinct eternal Beings or Subſtances* are ſuppoſed, or rather attempted in it to be concluded unequal

unequal in Perfection; so that *Two* of these *distinct eternal Beings* are expressly asserted or equivocally implied to want some *absolute Perfections of the Deity, which cannot but be inconsistent with the fundamental Notion of God, *viz.* that he is *One infinitely perfect Being, the Creator and Preserver of all things.*

* Vid. *Propos.* 6, 10, 16.

In the next place, this *Hypothesis* seems not consonant to *Holy Scripture*, in perverting (*a*) two † Texts thereof (against the main scope and design) to defend these Assertions in it, *viz.* That ‖ *the Father alone is God in the highest sense*; That *He alone is a Being most absolutely Perfect*, (*even in exclusion of the Son and Holy Ghost.*) So that since God in the highest sense can be no other than *God most High*, and no other but *the One only True God, is an absolutely Perfect Being, to be worshipped with Divine Honour*; the Two Divine Persons, Son and Holy Ghost, are by consequence, of the *Author*'s Interpretation of these Texts, robbed of equal Glory and Honour due according to Scripture, inasmuch as in it are given to the Son and Holy Ghost the incommunicable Titles, Properties, and Operations of the One only True God: Whereas the Titles of the One True God, the Sovereign Good, the Fountain of all Good to all other Beings, are reserved in this (*b*) *Hypothesis*, with the pretended Support of Scrip-

† *Propos.* 11.

‖ *Propos.* 2. 10.

(*a*) John 17. 3. Mat. 19. (*b*) See 11 and 12 *Prop.*

ture,

ture, to the *Father* only, exclusive of the *Son* and *Holy Ghost*.

As to the Fathers: This *Hypothesis* indeed vies with the *Ancient Fathers* in point of *Antiquity*; yet *huffs at the *Nicene* Explication firmly adhered to by the Christian Church, as the Younger Brother; so that it only sculks behind the *Ante-Nicene Fathers*; and the Reason is plain, because they had not an Occasion given them to speak so exactly and determinately of this sublime *Mystery* of the *Holy Trinity*, as the *Nicene Fathers* and those that followed them had, upon the Birth and Progress of *Sabellian* and *Arrian Heresies*, to preserve the Sheep from the Wolves, that Christians might not be catch'd in the Equivocal Terms of the *Arrians*, but have such a Test in speaking, as might preserve the true Substance of the Catholick Doctrine according to the Scriptures; so that the Christian Church did but add Terms to secure the Doctrine of the Holy Trinity, and such as the Subtilty and Equivocation of its Oppofers had forc'd them to, that well-meaning Christians might not be removed from the True to another Gospel.

*Prop. 28.

This gives us the Reason of the different Behaviour towards the *Ante-Nicene* and *Post-Nicene Fathers*, in the pretended Esteem of the first, and Contempt of the latter, which I take leave to remark, not only in those that seem not content with the Expressions and

Apost. Nicene Athan.

Explications of the Christian Church in the Three Creeds as sufficient to explain the Doctrine of the Trinity, but also in the open Oppugners of this Doctrine. Thus the *Arrians*, to throw off the Test of One Substance, objected, that it was not a Term used by the Primitive Fathers, tho' this was proved false against them from the Testimony of *Lactantius*, *Tertullian*, *&c.* They winch again, because it was not a Term used in Holy Scripture. The very same Plea is taken up by the new *Photinians* against the Doctrine of the Trinity, insomuch that Reason, Scripture, Antiquity hath been the *Cry* of most *Hereticks*; tho, poor Souls, they have little reason to vaunt that this Noble *Triumvirate* is on their side.

Chap. II.

Farther Exceptions against this Hypothesis: 1. *Of the Temptation it gives to an erroneous Practice in our solemn Devotions.* 2. *The Advantages it gives to the Oppugners of the Trinity. Therefore no sufficient Reason in Charity to fix it on any Member of the Church.*

But to leave this Point: I have farther Exceptions against this *Hypothesis*, in regard of the Consequences of it; First, with respect of the Influence it may have (in those that ignorantly swallow it) on their Practice and solemn Devotions. Next, in respect of the many Advantages it gives to the open Oppugners

Oppugners of the Doctrine of the Trinity.

First, In respect of the Temptation this *Hypothesis* gives to an erroneous Practice in our Devotions, which is a greater Objection against it than can be made from a meer speculative Error, how great soever considered in it self; for this *Hypothesis* confounding *Substance* and *Person*, and making *Three distinct Substances* the proper Object of Divine Worship, the just Consequence drawn from it would be this, That it would come to the same, to say in our solemn Devotions, *O Holy, Blessed, and Glorious Trinity*, Three Substances (instead of *Three Persons*,) *and one God, have mercy upon us*, &c. How then will this *Hypothesis* bear an Answer to the Objection of the *Pagans* against the Worship of the Father, Son, and Holy Ghost? Not certainly the Answer of the Primitive Fathers, *Lactantius*, *Tertullian*, &c. That they were *una Mens*, *una Substantia*, one Mind, one Substance, in which the Unity of God and his Worship is safe. So weak (according to this *Hypothesis*) would be the Charge against the *Platonists* worshipping many eternal supermundane Gods, by Emanation from one independent distinct Being, the ἓν ἀγαθὸν, or supreme Principle, on whom the other supposed eternal and distinct Beings do depend.

Next, The Advantages this *Hypothesis* gives to the *Heterodox* in this sublime Mystery, are, (besides what I have already hinted,) That Conclusions may and will be drawn from it in favour of several Principles justly condemned

by the Christian Church, as repugnant to this Fundamental Doctrine of the Holy Trinity: For instance; the same *Arrians* may conclude from it their darling Tenents of the different Substance and Inequality of Three Divine Persons in the Deity; next, *Valentinus Gentilis* may find in it, if not the Blasphemy of his Doctrine, yet an expres Countenance of his Principle of (*a*) Three Eternal Spirits in the Deity. Nay, the Conclusion justly drawn from this *Hypothesis* (as their (*b*) *Hercules* tells us) is in favour of the *Socinians*. *viz.* their Tenent of God supreme in One Person exclusively; upon the account of which Tenent, they assume to themselves the Title of *Unitarians*. So that if this be the case of the *Hypothesis*, (as I wish I had not a just Occasion to remark it,) there is not the least shadow of Excuse for the Author, 'tho' 'his Sincerity, Honesty, and Learning, (as 'his *Socinian* (*b*) Antagonist intimates) were 'granted; and too, his taking Reason for his Guide, as he farther tells us, since it is possible (if he take not heed) for a Man to stumble with these Qualifications, tho' he have a very good Guide at hand. Yet this from the Mouth of a *Socinian* was but a fleering Complement to the Church, upon his acquainting the World that the Author was an Eminent Member of it.

(*a*) *Vid. Fred. Spankem. in Elench. Contr. cum Socin.* p. 138. (*b*) See *Consid. on the Explic. of the Doct. of the Trin.* p. 35.

And

And therefore since it is my part only to fence against the *Hypothesis*, and ward off the Danger, which only hath invited me to this Undertaking, to which (I am convinc'd) Personal Reflections add neither Strength nor Ornament, nor the Knowledge of, nor medling with the Author, farther than his *Hypothesis* necessarily leads me, and the Vindication of a Fundamental Truth of the Christian Doctrine; I will not charge such an *Hypothesis* as this for a *Socinian* Information, on any Member, especially of the highest Order in the Church, since the Mouth of Calumny hath been opened so wide of late, with design to take all Advantages against the Church; and why should it demur at fastening such an *Hypothesis* as this on an eminent Member thereof, though there were no sufficient ground to do it?

CHAP. III.

No Excuse to this Author or any other from a good Meaning, where the Advantages given to the Oppugners of a Truth pretended to be defended, are apparent. Of a good Intention, and how it justifies an Action. This further implied in Two several Instances of late Authors, in pretending to clear the Truth of Scripture and Religion.

BEfore I pass to other Considerations, it may not be impertinent to make a short Remark concerning a good Intention, be-

cauſe Men are apt to plead it in excuſe of thoſe Actions, which manifeſtly tend to the diſſervice of the true Religion: As, firſt, (according to the known Rule in Morals) that a good Intention alone doth not juſtifie an Action, but other Circumſtances are required to make it either Vertuous or Vicious. Secondly, That meaning well cannot in good Reaſon juſtifie an Action, when that is leſs apparent, than the Advantages given by it, to the open Enemies of the Truth it would ſeem to defend, or at leaſt not oppoſe: For Example, A good meaning will not excuſe the Governour of a ſtrong Fort, who opens the Gates and ſends out his Men againſt an Enemy plainly more ſtrong *and numerous*, to the Danger of both; yet many of late, have taken ſhelter, under well-meaning, to excuſe thoſe Undertakings, which have given great and apparent Advantages to the Enemies of the true Religion; for what meaneth a late *Divine* to make a Sublunary World in his Fancy, and in it chain the Deity to his Inſtrument, Nature, inſomuch that the Almighty Power muſt be confined to act according to Natural Principles exactly, in the formation and modelling of this lower World? What meant he to blend the Holy Scriptures, not only in Contradiction to the current Interpretation of the Chriſtian Church, but contempt of all Divines, which find not his meaning in the Texts alledged for the ſupport of a Philoſophical *Hypotheſis*, which hath been ſhewn by private and publick Hands, to have no ſupport from Reaſon, but rather

to

to be inconsistent with the *Phænomena* of things, and natural Principles, and after all to defend this not only as an 'Hypothesis, 'an *Idea*, as he calls it) but a Reality, with 'Positiveness, as if God neither did nor could frame this sublunary World any other way than this.

What meaneth a Person of Quality by his Book of *Priest-Craft*, Entituled, *An History of Religion?* His (*a*) Apologist pleads for it, 'That it was designed as a Parallel only 'between *Pagan* and *Popish* Priest-Craft, 'written in a time when it was needful to 'consider what manner of Spirit the *Roma-'nists* are of. But I leave it to the judgment of the most impartial and charitable Reader, whether this Apology will reach these following Passages taken out of this Book; whether they do not charge Fathers, Councils, Moderns, particularly *Athanasius*, the great Council of *Nice*, the ὁμοουσιανς, (as he calls them) and consequently the Christian Church adhering to their Doctrine, with Impositions of Faith to maintain dark and unnecessary Opinions, and as the Cause thereby of begetting and encreasing the many Quarrels, Divisions, and even Flames of Persecution in the Christian Church. This, I say, I leave to the judgment of the Reader, and whether the Author hath not shot at random, and very wide of the Mark, if he aimed only at *Pagan* and *Popish* Priest-Craft in this Book, and had not the least

(*a*) See *Two-fold Vind. of Hist. of Rel.* p. 13.

thought to grate on the Orthodox Members of the Christian Church: And so I come to a few Allegations out of this Book of *Hist. of Religion*; as first, *p.* 64. 'In very deed 'Creeds were the spiritual Revenges of 'dissenting Parties one upon another (*just 'before*) were ever modelled according to 'the present Interests and Animosities of 'prevailing Parties. What was the Cause 'of making Creeds, *he assigns just before 'this Sentence*, to be those Powers and Au-'thorities given to others, *viz.* of an Ex-'positor, (as he calls it) Minister, Bishop, 'and Council, which, *p.* 63. he contends 'every one ought to be for himself, upon 'the account of his Salvation. But this Author certainly was so transported with Zeal to his Cause, that he did not consider what he said concerning this Power and Authority given to others, when it was derived from Christ and his Apostles, *Joh.* 20. 21. *As my Father hath sent me, even so send I you. Mat.* 28. 19. *Go ye, and teach all Nations*, &c. and *Eph.* 4. 11, 12. *And he gave some Pastors, and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.* Nay, doth not he contradict himself concerning being an Expositor, every one varies for himself, when, *p.* 107. he expounds to others the Eucharist to be 'only a Memorial of Christ's Sufferings, 'and insinuates, he is not in the wrong that 'takes the Sacrament for this end only; which I hope the Members of our Church will expound better for themselves, and look upon

upon it as the Communion of the Body and Blood of Christ, as St. *Paul* directs, 1 *Cor.* 10. 16. and as our Church teaches us, *a means and pledge of spiritual Grace to assure us thereof*; That *the Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper*; That *such receive thereby all the Benefits of Christ's Passion*; which is quite another thing than looking upon the Sacrament only as a Memorial of our Saviour's Sufferings. Now to go on with some few more Allegations, *p.* 84.

Vid. *Ch. Catechism.*

'The first Cause of this Severity, *viz.* Persecution, that famously begun among the Christians, was from *Athanasius* * and *Arrius*, and the Council of *Nice*, shew'd a Spirit of Contention rather than Peace and Charity.

Hist. of Relig. p. 84.

* *tam quam.*

And, *p.* 85. 'The War of Persecution began under the wrangling Names of *Homoousians*, and *Homoi-ousians*. From this Creed-making came Persecutions almost equal to those of the Heathen Emperors. Again, *p.* 115. 'From the two great Springs, *Athanasius* and *Arrius*, the Church over-flowed with Divisions, and the insolent Value of Opinions began. Again, 'But the Practice on both sides, (*i. e.* of the Catholick and *Arrian* Bishops in divers Councils,) of imposing their Opinion with a Scripture Mark, or Character, was begot and encreased by a passionate Desire and Design of Power and Interest.

I cannot

I cannot but remark how eaſie a Matter it was for this honourable Perſon to have prevented his Miſtake in theſe Concluſions, even by a Look into the Life of St. *Athanaſius* by the Learned Dr. *Cave*, and yet have gone on as ſtrongly with his Arguments againſt the Papiſts.

Now to the laſt Citation which I ſhall give, 'tis in *p.* 117. ' But it has ' long been the Cuſtom of ' Learned Men to be ſaying ' ſomething to diſpute and talk, ' and from thence to impoſe. St. *Auſtin* ingenuouſly confeſſes this in theſe *Words*, Lib. 5. *de Trinitate*, Cap. 7. (it ſhould be *Cap.* 9. where are theſe Words of St. *Auſtin* :) ' *Tamen cum quæritur, quid tres, magnâ prorſus* ' *inopiâ humanum laborat eloquium, dictum eſt* ' *tamen tres Perſonæ, non ut illud diceretur, ſed* ' *nè taceretur* : This is the *Engliſh* Conſtruction which he gives of theſe Words, *viz.* ' What is meant by the Three, all ' humane Speech wants power to expreſs it ; ' yet we have ventur'd to ſay Three Perſons ; ' not that it ſhould be ſaid, but that we may ' not be wholly ſilent. The Reader may judge, that the Grammatical Senſe of theſe Words of St. *Auſtin* will not bear this Conſtruction, unleſs we reverſe this Axiom, *ex nihilo nihil fit* ; for there is nothing to anſwer this Expreſſion : We have ventur'd to ſay, 'tis not in *dictum eſt*, but brought in to give a turn to St. *Auſtin*'s meaning, eſpecially by determining (or inſinuating) ſhould not be ſaid, ' to ought not, in our Tongue implying fre-

* *Hiſtory of Religion.*

' quently

quently somewhat blameable. But it is a hard case, in the ambiguity of Words, or rather want of them in humane Speech (as St. *Austin* in this place well observes) to express our mind, that our meaning in the use of Words must not be determined by the Scope and Design of him that useth them. Give but St. *Austin* this footing, and it will appear he hath made no such Confession as the Author of this Book intimates: For can we think that St. *Austin*, who hath spent so many Pages in asserting and proving Three Persons in the Trinity, and in this very same * Page commends this Term of the Three Persons, as the best and fittest that could be used by the Church, to express the Distinction of the Father, Son, and Holy Ghost, against *Sabellianism*, after all to confess, that Three Persons was but a *Term* used to talk and dispute, when it was fitter to be silent, and make no Answer to the Question, *Quid sunt tres?* No, it rather appears he look'd upon the Blessed Trinity (if we will believe his Writings) as an ineffable Mystery, such as we want Words to express: And therefore this is no more a Solecism in Divinity, than it is in Humanity, when the Question is ask'd one, What was the Kindness of such a Friend? he answers as well as he can, and after a description of it, to denote the extraordinary greatness of it, concludes he wants Words to express it, or which is no insolent Figure, that it is best express'd by silence. After this manner speaks St. *John*, the inspired

* *Vid.* Saint *August. de Trin.* Lib. 5. Cap 9.

ſpired Writer, concerning the Love of God in Chriſt, *John* 3. 16. *God ſo loved the World, that he gave his only begotten Son*, &c. intimating, that the Divine Love is to be contemplated with Admiration, and is above the Expreſſion even of an inſpired Tongue.

So that whatſoever was the meaning of this Perſon of Quality, I take Leave to conclude, that he ought not in point of Honour to have drawn upon theſe Venerable Fathers of the Church unprovoked, and through a groſs Miſtake, to the wounding of their Reputation.

THE

THE Twenty Eight PROPOSITIONS CONSIDERED Paragraph by Paragraph.

THE Author's Design (as he *declares) in these *Propositions*, is to express, clear, and confirm the Fathers Notion of the Trinity; and mine is the same in these brief Considerations on them, that they might (as far as may be) have this effect, and give (as he intimates) Satisfaction to those that need it in this great Point. He begins indeed like a Demonstrator, with his *Postulata*, or Demands, such as are the Three first Propositions, and then goes on to build his Conclusions from them, by

*See the Preface to the *Second Defence of the* 28 Propositions.

by making one Propoſition the Conſequence of a former, ſuppoſed clear, or proved; but how this is performed, and what Prejudice this Undertaking may give inſtead of Satisfaction, to the true ſenſe of this great Article of our Faith according to the Fathers, is the Scope of theſe Conſiderations; in ridding the Terms of their equivocal Meaning, and ſhewing what Connexion one Propoſition hath with another, and when it fails; what Prejudice to the Truth of this ſublime Myſtery, what Advantage to the Enemies of it is given from the Concluſions laid down in this *Hypotheſis*.

And ſo I proceed in this Method to give the Reader a View of each *Propoſition* in the very Words of the Author, and annex immediately the Reflection (as I may call it) or Conſideration on it; by which means, the Reader, without any long and tedious Chain of Thoughts, may be more eaſily ſatisfied of the Truth, and diſcern on which hand the Error lies.

I. Propoſition.

The Name of God is uſed in more Senſes than one in Holy Scripture.

Reflection.

Though it be granted that the Name of God in Holy Scripture be uſed in ſeveral Senſes, and this Appellation be applied to created

ted Beings, as they bear ſome faint Reſemblances to the Supream God; yet ſtrictly and properly taken, (as it ought to be in the Enquiry about this grand Article of our Faith) is applied only to the One True God, which is the Father, Son, and Holy Ghoſt, according to the Holy Scripture and Sentiment of the Catholick Church, more eſpecially of that ſoundeſt part of it, the Church of *England*, as it is declared expreſly *in her firſt Article; *There is One only Living and True God*, &c. and in the Unity of this Godhead, are Three Perſons of the ſame Subſtance, Power, and Eternity, the Father, Son, and Holy Ghoſt.

*See 39 Art.

II. Propoſition.

The moſt abſolute Perfect Being is God in the higheſt ſenſe.

Reflection.

Theſe Two Propoſitions, *viz.* That there is a *God*, That there is an *abſolutely Perfect Being*, I take to be equivalent Propoſitions in the ſenſe of all Nations. For when we affirm, or the Atheiſt denies, that there is a God; the meaning of the Queſtion in debate, is, Whether there be a Being abſolutely Perfect? which, ſince it includes in it all Perfections, *modo infinito*, I only except againſt the Term *moſt Abſolute*, to avoid Equivocation and

and Impropriety of Speech: And so I grant the Author, that a *Being absolutely Perfect* (or in his term, *most absolutely*, since an *absolute Perfect Being* denotes one in the *highest degree*) is *God* in the *highest sense*, in which the Term *God* is or can be used.

III. Proposition.

Self-existence is a Perfection, and seems to be the highest of all Perfections.

Reflection.

It is requisite to rid this Term (*Self-existence*) of its equivocal use, by reason of which, the Atheist supposes it an imaginary Perfection, and contradictory to Reason: For if we take it as implying the Cause of Existence, of any thing to be positively in it self, then the Absurdity (which the Atheist urges) will follow, That God is the Cause of his own Existence, and consequently when we say God exists of himself, that he is the cause of himself; and so the *Socinian* *Oracle subtilly disputes against the Term applied to the first Person of the Trinity, *Deus ex Seipso*, and on this account makes it contradictory to another Term of the Ancients, *Deus ex Nullo*. But the Learned †Buckler of Truth has cut this Gordian Knot, or rather Bullrush, of an

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* See *Consid. on the Bishop of* Worcest. *Sermon* p. 5.
† Bishop *Pearson's Expos. on the Creed*, Art. 1. p. 43, 44.

Argu-

Argument ; by telling us, *of himself* is to be taken negatively, and implies as much as of none ; and so *Self-existence* is an Attribute of the Deity as it is taken negatively ; and implies there is no cause of Being to that infinite Being, and so it is applicable, and indeed incommunicable to any other Being but infinite, and so necessary (thus rightly taken) to an absolute perfect Being, or God ; that without this supposed in the Deity, there could be neither finite Beings, nor an infinite Being, as may be easily demonstrated against the Atheist. So that this may be embraced as a clear and useful Proposition, That Self-existence is a Perfection, and seems to be the highest of all Perfections, if it be understood κατ' ἐξοχήν, and with this Caution, that the infinite Perfections in the Essence of God or the Divine Nature, be not concluded to admit of Degrees of Comparison, to be greater or less one than the other.

IV. Proposition.

God the Father alone is, in reference to his manner of Existence, an absolutely perfect Being.

Reflection.

This Proposition is Argumentative, but wrapt up in such ambiguous Terms, as when rid of their Equivocation will appear a meer Sophism, not inferring the Conclusion by vertue of the Premises.

Alone is an ambiguous Term, and denotes ſingly or excluſively, as the Particle *Only*: For inſtance, *Peter* alone is able to overcome *John*; the meaning may be, without the help of another, or elſe excluſively, that none elſe is able to overcome him: So taken in the firſt Senſe in this Propoſition, it is true the Father alone is a Self-exiſtent, or abſolutely perfect Being, or God, becauſe he exiſts in the Divine Nature, comprehending all infinite Perfections; but taken excluſively, is not to be affirmed of God the Father, without this Conſequence of denying the Son and Holy Ghoſt each to be ſimply God, or an abſolutely perfect Being; which is fallaciouſly concluded, without any true Conſequence from the Premiſes, as will further appear by reducing the Propoſition to a Form of Syllogiſm; the Medium being Self-exiſtent, which muſt be the Prædicate of the *minor*, and Subject of the *major* Propoſition, diſpoſed into a Syllogiſm thus:

Major. Whatſoever is Self-exiſtent, is in reference to its manner of Exiſtence an abſolutely perfect Being.

Minor. But God the Father alone is Self-exiſtent; *Ergo*, God the Father alone is in reference to his manner of Exiſtence an abſolutely perfect Being.

To conſider (firſt) the falſity of the *Major*, which implies, that what is Self-exiſtent, or a Self-exiſtent Being is an abſolutely perfect Being, in reſpect of its manner of Exiſtence; for Self-exiſtence is the eſſential Property of a Being abſolutely Perfect, and therefore

we

we conclude, That what is Self-existent, or a Self-existent Being, is also absolutely Perfect, in respect of this essential Perfection of Self-existence, and not the manner of it.

As to the *Minor* Proposition, *viz.* That God the Father alone is Self-existent, which is the Basis of this Proposition. Self existent is a very equivocal Term, and may be taken here as it ought to be in the *major*, either for the absolute and irrelative Property of Self-existence in the Deity, or for the manner of Existence of the Persons in the Godhead. If taken the first way, then the meaning is, God the Father alone (exclusively) hath this Attribute of Self-existence, then consequently he alone is a Self-existent Being, (that is) God most high; which is coincident with the *Socinian* Tenent, of God in One Person, but if Self existent be taken the latter way, for the manner of Existence of God the Father, the First Person in the Deity, the Term cannot be so truly taken in the *major*, hath been proved, and therefore it is equivocal, and in the Syllogism is implied four Terms, as it always happeneth when any Term is used equivocally; and so the Conclusion is not valid from the Premises: For God the Father, the incommunicable Title of the First Person of the Trinity, may be alone Self-existent, understood only in reference to the manner of his Existence in the Deity, as having the Divine Essence of himself, or not of another: From whence the ancient Fathers, to distinguish him by this personal Property from the Son and Holy Ghost, have stiled him *Deus ex*

Seipſo and *Deus ex nullo*, and the *Nicene* Fathers, God the Son, God of God, and conſequently God the Holy Ghoſt, as having the Divine Eſſence wholly and entirely communicated from the Father, though in a different manner, which diſtinguiſheth the Perſon of the Son, from the Perſon of the Holy Ghoſt, the one by Generation from the Father only, the other by Proceſſion from Father and Son; notwithſtanding (I ſay) that the Perſon of the Father is, *modo ſubſiſtendi*, or as he ſpeaks, in reference to his manner of exiſting in the Deity, is of himſelf, underſtood by the Term Self-exiſtent; yet Self-exiſtence properly taken for an Attribute of the Deity, is not to be reſtrained only to God the Father, excluſively of the Son and Holy Ghoſt, upon the ſuppoſed Acknowledgment that they are truly and perfectly God; ſince as God and *ratione Deitatis*, they are the ſelf-ſame exiſtent Being with the Father, and conſequently the ſame abſolutely Perfect Being. So that the Premiſes infer not the Concluſion, which would be in favour of an *Arrian* Trinity, of Three unequal Perſons in the Godhead, againſt the Catholick Doctrine of equal Glory, of all abſolute Perfections aſcribed to the *Three Divine Perſons*, and each of them, as *Perfect God, which is an equivalent* Expreſſion *to an abſolutely Perfect Being.*

V. Pro-

V. Propoſition.

He alone conſequently is abſolutely Perfect in reference to thoſe Perfections which do preſuppoſe Self-exiſtence.

Reflection.

In this Propoſition I ſhall remark, that it is not a juſt Conſequence or Concluſion (as the Author intimates) from the Fourth Propoſition, becauſe no true Concluſion can be drawn from a Sophiſm, or Argument built on Premiſes (as I have ſhewn in the Fourth Propoſition) that have no neceſſary Connexion. Yet ſince a Propoſition not rightly inferred from the Premiſes deſigned to prove it may be true by Accident; I ſhall conſider what Truth there is in it; and here I ſhall not contend about the Propriety of the Word Preſuppoſe, applied to the Divine Perfections, conſidered in the ſimple Eſſence of God: Since in our finite Conceptions there is an Order of the Divine Perfections, and ſome do ſuppoſe others.

But ſhall remark in the ſecond place, that God the Father is abſolutely Perfect in reſpect of his infinite Nature and Eſſence, *and conſequently cannot be ſaid to be abſolutely Perfect in reference to theſe Perfections which do preſuppoſe Self-exiſtence.* For he cannot be truly and properly God without the infinite Eſſence, including all poſſible Perfections, and conſe-

quently Self-existence, which the Author speaks of in the Third Proposition, as the highest of all Perfections. Now if Self-existence be included in the Divine Essence, and God the Father cannot be said to be absolutely Perfect, (that is God, or perfect God,) but with respect to all the Divine Perfections flowing from it, which are all possible Perfections: The plain Consequence is, that he cannot be said to be *absolutely* Perfect, in respect to some Perfections of the Deity, as he must be, if he were properly said to be so, in respect of those only that do presuppose Self-existence. Therefore this Proposition cannot be granted in this sense, since God the Father is absolutely Perfect, (*i. e. God*) in respect of his Divine Essence, including all Perfections, and consequently the Son, and Holy Ghost not excluded, to be absolutely Perfect, in respect of all possible irrelative Perfections, without the Exclusion of being truly and properly God, having the infinite Essence common to them with the Father; which I shall have further occasion to remark in the drift and *design of this Hypothesis*, denying them a *Being absolutely Perfect*, as in the 10th. Proposition.

VI. Pro-

VI. Propoſition.

Thoſe Perfections are abſolute Independency, and being the firſt Original of all other Beings, in which the Son and Holy Ghoſt are comprehended.

Reflection.

Veritas non quærit angulos, ſeeks no diſguiſe of Equivocation, which this Propoſition abounds with; and indeed Equivocation, as a continued Thread, runs through the *Hypotheſis*, which ſhewn, will unravel it, and make appear the falſe Light in which ſuſpected Wares are wont to be vended.

To diſcover then the Equivocation, or rid the Terms of it, which gives a Turn to the Senſe of the Propoſition; I ſhall remark, (Firſt) *thoſe Perfections* may denote that *thoſe Perfections mentioned in this* Sixth Propoſition, *viz. Abſolute Independency, and being the firſt Original of all Beings*, are the ſame Adequately with thoſe Perfections which in the Fifth Propoſition are affirmed to preſuppoſe Self-exiſtence; an abſolute Perfection *(I have proved) of the Deity, or elſe this Expreſſion [*Theſe Perfections*] may be taken indefinitely for all thoſe Perfections which do preſuppoſe this Perfection or abſolute Attribute of the Deity, *Self-exiſtence*: Which way ſoever the Expreſſion is taken, it thwarts the Purpoſe of the Author to confirm and clear the Fifth Propoſition by this Sixth.

*Reflect. on the 5. Prop.

For if taken the first way, the Proposition is not true, because there are more *Perfections than these* enumerated, *viz. Absolute Independency, and being the Original of all Beings*, which do presuppose Self-existence (that is) in the order of our Conceptions, are subsequent or consequent of this Attribute of the Deity, Self-existence; and consequently are in that subject, in which Self-existence, thus taken, is supposed or granted to be: For all the Attributes of God, in this sense, do presuppose this of Self-existence, and so consequently, Eternity, Omnipotency, Omnipresency, Immutability, *&c.* and so the Author's pudder in equivocal Terms, in both these Propositions, amount to no more than this, That in the order of our Conceptions, Self-existence is the prime Attribute of a Being absolutely Perfect, and all other Perfections, must suppose this in the same absolutely Perfect Being. To illustrate this, an absolute Perfect Being (or, which is all one, what is absolutely Perfect, since whatsoever is absolutely Perfect, of which this Term is predicated, must be such a Being) can have no Cause of it self, and consequently must be independent, the sole Original or Cause of all things, *&c.* which will appear further, in considering particularly these two Attributes in this Proposition.

First, *Absolute Independency*, which this Author would restrain to God the Father, exclusively, though yet at the same time acknowledges the Son and Holy Ghost to be God and ascribes some incommunicable Perfections

ctions of God to them, with the Denial of others, as that here mentioned, which is absurd; for, *Exempli Gratiâ*, to affirm *Peter* is a Man, or such a Figure is a Triangle, and yet to deny the one to be an Animal, and the other to have three Angles, is *verbis ponere, re tollere*; the nature of each of them, since the essential Properties of any thing cannot be separated from its Nature, and consequently from that to which it is granted to belong; so to restrain *Independency*, &c. to God the Father, exclusive of the Son, and Holy Ghost, and yet acknowledge them to be True God, is the same Absurdity; for the most compendious Notion of God is a Being absolutely Perfect, which includes all Perfection, and so necessarily Independency. Therefore whosoever is truly said to be God, must be affirmed or supposed an independent Being, and so consequently this Attribute of absolute Independency ascribed to him. Thus it is with the Divine Persons of the Blessed Trinity, evident from the Consideration of God known by the Light of Nature, and the Father, Son, and Holy Ghost, discovered to be God, that is an absolute Perfect Being by Divine Revelation: For the Notion of God, by the Light of Nature, is an absolutely Perfect Being; and the Holy Scriptures do not give us a new Notion of God, but suppose and confirm this by teaching us there is but One God, *i. e.* One absolute Perfect Being, whom alone we must serve; and discovering the Father, Son, and Holy Ghost, to have the incommunicable Properties of God, or of the One infinitely

finitely Perfect Being, plainly point to us they are to be acknowledged such a Being with all the Properties belonging to it, and Adoration given to each, as such a Being absolutely Perfect.

Secondly, The second Attribute or Perfection which this Proposition restrains as peculiar to the Father only, exclusive of the Son and Holy Ghost, is the first Original of all other Beings; (*in which the Son and Holy Ghost are comprehended*) the Son and Holy Ghost seem here to be concluded other and distinct Beings from this first Principle, or Being, supposed to be the Original Cause of all Beings besides it self. In which I shall remark the equivocalness of the Expressions used to embroil the Sence, and the absurdity of the Supposition plainly implied in them, *viz.* That the Son and Holy Ghost are other and distinct Beings from the *Original Being*, or cause of all Beings. *First Original* is a Tautology, and supposes more Originals than One; *ex Gr.* it were impertinent, in a Case dependant at Law, to call for the first, second, or third Original, much more, to say the first Original of all Beings, which is and can be but one, *viz.* God, or the One absolutely Perfect Being, (according to the Scriptures, and Sentiments of the Fathers founded on them) the Father, Son, and Holy Ghost; and therefore, howsoever it is expres'd, it can fairly mean no more than thus: The Original Being, which alone is the Father, is the sole Cause of all other Beings, which brings me to consider the absurdity of the expres

Consequence

Conſequence founded on it, that the Son and Holy Ghoſt, are other Beings, or Beings diſtinct from the Original Being, or abſolutely Perfect One, ſuppoſed by this Author the Father alone excluſively; and here it is requiſite to remark, That the Author equivocally inſinuates the Confuſion of Perſons and Beings, as if they were all One, and it was the ſame thing to ſay that the Father, Son, and Holy Ghoſt are other and different Perſons, as that they are other and different Beings; for this is to fall in with the *Arrian* Doctrine, againſt the Catholick, of One Being or Subſtance, which expreſſes (as in the *Athanaſian* Creed) that there is a Difference or Diſtinction of Perſons, One Perſon of the Father, another of the Son, and another of the Holy Ghoſt; but the Catholick Doctrine diſagrees with the Expreſſion of One Being of the Father, another of the Son, and another of the Holy Ghoſt, as deſtroying the Unity of God, One abſolutely Perfect Being: According to this is the Diſtinction of the Schools, *alius*, but not *aliud*, that the Son for inſtance is another Perſon, but not *aliud*, another Being; for according to this Suppoſition, that the Son is another Being, upon which Suppoſition of the Son as a diſtinct Being from the Father, *is grounded the inference of his being comprehended in thoſe other Beings, of which the Father alone is implied to be the Original Cauſe, as only abſolutely Perfect.* Then he cannot be truly and properly God, and conſequently the Maker of all Things, as he is expreſſed to be in Holy Scripture,

See 7th. Propoſition.

Scripture, for true God is an absolutely Perfect Being, that is, the Cause of all Beings which have a Cause, and excluded from those Beings, of which he is supposed the Cause. As to the Expression of the Fathers (in which the Author may take Shelter for his own) *viz.* That the Father is *fons Deitatis*, or the Original of the Deity, or of the Son and Holy Ghost: They did not mean that the Deity was originated, or that the Son and Holy Ghost were other Beings, distinct from the Father; but holding the Father, Son, and Holy Ghost were One Supreme God: And the same God, or absolutely Perfect Being, did denote, by this Expression, the Distinction of the Divine Persons, by their distinct manner of subsisting in the Godhead, by communication of the Divine Essence from the Father to the Son, and Holy Ghost: Upon which Account they seemed to refer an ὑπερογὴ to the Person of the Father, though acknowledging the Three Divine Persons Coessential, and Co-equal in all the Perfections of the Divine Nature, which agrees not with this *Hypothesis*, as the Reader with half an Eye may discern.

VII. Proposition.

All Trinitarians *do acknowledge that these Two Persons are from God the Father. This is affirmed in that* Creed, *which is called the* Nicene, *and in that which falsly bears the Name of* Athanasius; *though with this difference, that the Holy*

Holy Ghoſt is aſſerted in them to be from the Son, as well as from the Father; wherein the Greek *Church differs from the* Latin.

Reflection.

The amicable Agreement of the Chriſtian Church in the Proceſſion of the Holy Ghoſt, from the Son, as well as from the Father, as to the main, at leaſt for ſeveral Ages, (tho' there was ſome difference as to the Manner and Expreſſion) becomes a great rub to the foregoing Propoſition, excluding the Eternal Son of God from the firſt Principle of all Beings, and in theſe Beings including the Beings both of Son and Holy Ghoſt, as diſtinct from each other, and from the Being of the Father, according to the *Hypotheſis*. Therefore our Author labours to imbroil the Doctrine of the Proceſſion of the Holy Ghoſt: Firſt with equivocal Terms, and next with a miſrepreſentation of the Sentiments of the Church of God about it, as if there was always a material Difference, and not only in the Manner and Expreſſion: Thus he gets into his wonted Clouds, affirming. That all *Trinitarians* do acknowledge that the Son and Holy Ghoſt are from God the Father, and ſo do moſt, if not all *Anti-Trinitarians*, in their looſe Sence, and will readily ſubſcribe to the Propoſition, with their ſubtle Equivocation, *viz.* That both the Son and Holy Ghoſt are from the Father. Therefore this is but Shuffling together the Orthodox and Heterodox in this

this great Myſtery of the Bleſſed Trinity; whereas the firſt only have a right to the Name of *Trinitarians*, as they truly profeſs and adore the Trinity in Unity: The proper Name of the laſt is *Anti-Trinitarians*; inſtead of which the *Socinian* Tribe aſſume to themſelves the Title of *Unitarians*, with a ſly Inſinuation, That the Acknowledgement of the Bleſſed Trinity in the meaning of the Chriſtian Church, doth overthrow the Unity of the Godhead; though themſelves, (as the *Bidlean Socinians*) do confeſs a Trinity of Perſons, is no leſs Blaſphemous than ſubtle Phraſeology.

But what is affirmed by all *Trinitarians*, is with a difference as to the Manner, aſſerted (implies the Author) in the *Nicene* Creed, and that which (ſays he) is falſly called *Athanaſius*'s, both which aſſert the Holy Ghoſt to be from the Son, as well as from the Father*. In every Step the Author advances, there is an embroiling Equivocation, and therefore I ſhall reduce it to this, *viz.* The Proceſſion of the Holy Ghoſt, from the Father and Son, is aſſerted both in the *Nicene* and *Athanaſius* (falſly called) his Creed. But the Confeſſion of Faith agreed on by the *Nicene* Fathers, to ſecure the Eternal Divinity of the Son againſt the *Arrians*, ended with καὶ εἰς τὸ ἅγιον πνεῦμα and in the Holy Ghoſt. Afterwards the ſecond General Council held at *Conſtantinople*, to ſuppreſs the Hereſie of *Macedonius*, opened and explained the Article of the

*As the Author's Expreſſion intimates, *it is aſſerted in them*, &c. See Propoſition 7.

the Holy Ghoſt, by adding τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, and with an Eye to other Hereſies, and left to the Chriſtian Church that Form of Confeſſion of Faith inſerted in our Liturgy, (excepting the *Filióque*, which will appear how added.) Now let this Confeſſion of Faith be commonly called the *Nicene* Creed, as compoſed *ex parte majori*, by the *Nicene* Fathers, or in reſpect of the compleat Form (as it is by ſome Learned Men) the *Conſtantinopolitan*, there needs no conteſt about it. What ground then is there for affirming, (as if it was in expreſs Terms in both) that the Holy Ghoſt being from the Father and the Son, is aſſerted in the commonly called *Nicene*, and *Athanaſian* Creeds, ſince the firſt wants the *Filióque*, expreſsly added to the laſt? But this Creed received in the *Latin* Church, under the Name of *Athanaſius*, and inſerted in the Liturgy of the Church of *England*, as a true Confeſſion of the Chriſtian Faith, with the modeſt Expreſſion of *commonly called the Creed of* Athanaſius (to wave the Debates of Learned Men, *viz.* Whether it was compiled by *Athanaſius*, or only contained the Summ and Subſtance of the Doctrine of the Trinity, defended by this great Champion of it) receives (and no wonder) a Twinge from the Author, *viz. falſly called*, ſince it is ſo oppoſite to his *Hypotheſis*. The Bone of Contention was not (or very rarely) thrown among the Members of the Chriſtian Church, about the Name of the Apoſtles Creed, tho' they were not agreed about the Compilers of it; but only

only that it contains an Abridgement of the Apoſtles Doctrine in Matters of Faith; and for the ſame Reaſon, this Creed would quietly reſt under the Name of *Athanaſius*, without a Twinge, were it not (as opening and explaining the Apoſtles Creed) a Thorn in the Eyes of all the Heterodox in this Article of Faith concerning the Bleſſed Trinity.

As to the Difference of the *Greek* and *Latin* Church about the Proceſſion of the Holy Ghoſt from the Father and the Son, to ſhew it is crudely expreſſed here, with a ſeeming Deſign to repreſent it as always ſo in reſpect of the Subſtance of this Article, and not the Expreſſion, it will not be amiſs to remark, That the Confeſſions of Faith generally received in the Church, as the *Nicene*, make mention of the Holy Ghoſt ſimply, without farther Addition, till his Divinity was formally oppugned by *Hereticks*, and then the *Conſtantinopolitan* Fathers agreed againſt them to open and ſecure the true meaning of this Article, by adding, *The Lord and Giver of Life, who proceedeth from the Father, who with the Father and the Son together is Worſhipped and Glorified.* But this Venerable Council (adhered to by the *Greek* and *Latin* Fathers) did not in this Expreſſion, ἐκπορευόμενον ἐκ τοῦ πατρὸς, intend to determine the manner of the Proceſſion of the Holy Ghoſt, or exclude him from being both from the Father and Son, as appears by many of the Fathers, as * *Epiphanus*, *Athana-*

* *See* Forbeſii *Inſtruct. Hiſt. Lib.* 1. *Cap.* 6. *p.* 16.

ſius,

sius, &c who with the Fathers of the *Ephesine* Councils adhered unalterably to the *Nicene* Faith, yet did affirm of the Holy Ghoſt, that he was ἐκ πατρὸς καὶ υἱοῦ, and alſo ἐκ τοῦ υἱοῦ λαμβάνων. So that there was an amicable Agreement about the Proceſſion of the Holy Ghoſt between the *Greek* and *Latin* Church, tho' a difference in Expreſſion, till ſome of the *Greeks*, from the difference of Expreſſion in the *Greek* and *Latin* Church, inferred a difference of Doctrine, as the Learned Biſhop *Pearſon* * remarks, among the Leaders of whom was *Theophylact* † about the Eleventh Century; ſo after it was long oppoſed, as by *Leo*, in the *Latin* Church, they added the *Filióque*, againſt which the *Greeks* declaimed, as an Intrenchment on the Authority of the *Nicene* Faith, or *Conſtantinopolitan* Fathers, allowed and confirmed as fix'd by the *Ephesine* Councils; and the *Latins* refuſing to raſe out the *Filióque*, as containing a certain Truth, oppugned by ſome of the *Greek* Church: For the Whole ſeems not to be infected, ſince the *Greeks* in the *Florentine* Council, and in their Apologies concerning an Union, debate only the manner of Expreſſion; but the one not complying to admit the *Filióque*, and the other Church refuſing to raſe it out, the Iſſue, *Proh dolor!* was a lamentable Schiſm between the *Oriental* and *Weſtern* Churches, which was widened more and more, partly by thoſe that aſſerted expreſly that the Holy

* Biſhop *Pearſon* on the *Creed*, Art. 8. p. 356, 357.
† *Forbeſii Inſtruct. Hiſt. Theol.* Lib. 1. Cap. 6. p. 15.

Ghoſt was from the Father alone, excluſive of the Son; and partly by the Innovations of Doctrine brought into the Latin Church by the encroaching and preſumptuous Authority aſſumed by the Popes of *Rome*, as Heads of the Catholick Church: But how far the Infection, as to the corrupt holding of the Proceſſion of the Holy Ghoſt in the *Oriental* Churches, as diſtinguiſh'd from the *Latin*, ſpread; and how in the late Ages the *Greeks* hold this Article, there being ſeveral Diviſions among them, as to Points of Faith, I leave to the Inquiſitive to receive Information from thoſe who have wrote about the Modern Doctrine and Practice of the *Oriental* Churches, as diſtinct from the *Latin*. (*a*)

VIII. Propoſition.

It is therefore a flat Contradiction to ſay, that the Second and Third Perſons are Self-exiſtent.

Reflection.

This is inferred from this *Hypotheſis* maintained by theſe 28 Propoſitions, becauſe it is a flat Contradiction to ſay (as in the 10th. Propoſition) That *the Father alone is an abſolute Perfect Being*, i. e. God, which is and muſt be a Self-exiſtent Being, and that there are two more diſtinct infinite Beings, *ex Hypotheſi*,

(*a*) *Vid. Fred. Spanhem. in Elench. Contr. cum Græc. & Orient.* p. 461.

the

the Son and Holy Ghoſt; for this is repugnant to the nature of an infinite Self-exiſtent Being, which is acknowledged to be but one by the general Voice of Mankind. But how it is ſo in the Abettors of this *Hypotheſis*, and how far the Concluſion in this Propoſition holds good, it will not be impertinent to conſider what is meant by this Term, *Self-exiſtent*, and in what ſence it is to be applied to God and to the Three Divine Perſons, each of which is acknowledged by the Catholick Church to be Truly Perfect God.

The Term *Self-exiſtent* is always to be taken negatively, and ſignifies the ſame with the Term, *to be of none*: For God cannot be of himſelf poſitively, becauſe this implies that he is the Cauſe of himſelf. So that when we ſay God is Self-exiſtent, we mean negatively, and that he hath not his Being from another; and when the Father alone, of the Three Divine Perſons, is ſaid to be or exiſt of himſelf, it is meant not of another, hath the Divine Eſſence from none, which the Son and Holy Ghoſt have communicated from the Father. Now to get out of the Clouds of Equivocation: He that ſays, that the Second and Third Perſons are with and as well as the firſt a Self exiſtent Being, ſpeaks conſonantly to the Doctrine of the Catholick Church, which is, that they are One Truly Perfect God; and to be One Truly Perfect God, is in the ſence of Mankind equivalent to be One Truly Self-exiſtent Being; ſo that the Propoſition is ſafe from a Contradiction, put *Being* in the ſingular Number,

ber, since it is True and Catholick Doctrine to affirm that the Second and Third Persons are a Self-existent Being: But let them look to the Contradiction that put Being in the plural Number, as if the Second and Third Persons in the Blessed Trinity were Two distinct Infinite Beings, and so by a direct Consequence Two distinct Self-existent Beings, than which nothing can lie more cross in the Mind to the general Notion of God among Mankind.

But if the Meaning of this Proposition be, that the Second and Third Persons are not Self-existent Persons, and so Persons are implied in the Predicate, it is agreeable to the Doctrine of the Christian Church in this; for then Self-existence is a Term taken relatively, and so taken, it is to be appropriated to the Father as a distinctive Character of the First Person from the Second and Third in the Blessed Trinity: Then the Terms may be accommodated to the Expressions of the Catholick Church about this Matter, such as being of himself, and God of himself, that is, not of another, applied to the First Person, and God of God, ἀληθινὸς Θεὸς ἐκ ἀληθινοῦ Θεοῦ, as it is expressed of the Son in the *Nicene* Creed; yet this Term, Self-existent, is applicable both to the Second and Third Persons of the Blessed Trinity, as they have the infinite Essence communicated from the Father, though it cannot be said that they are Self-existent, as this Term referrs to their manner of subsisting in the Divine Essence. So that since the Christian Church acknowledges

ledges that the Father, Son, and Holy Ghoſt, are one God, *i. e.* One Self-exiſtent Being, and aſcribe all the Perfections of this Being equally to the Three Divine Perſons, let them that pleaſe draw the Saw of Contention about this Term, Self-exiſtent, as Mr. *Calvin* hath done with the (*a*) *Remonſtrants* about that of αὐτόθεος applied to Chriſt: I will acquieſce with the Argument of the Apoſtle in another caſe, in 1 *Cor.* 11. 16. *We have no ſuch Cuſtom, nor the Churches of God.*

IX. Propoſition.

And therefore it is alike Contradictious to affirm them to be Beings abſolutely Perfect in reference to the manner of Exiſtence; and to ſay they have the Perfections of abſolute Independence and of Being, the firſt Originals of all things.

Reflection.

The Danger of ſplitting on the Rock of Contradiction, conſiſts in affirming Three abſolute or diſtinct Beings in the Holy Trinity, an *Hypotheſis* which is here carried on for a while in the dark, and at laſt brought to light in the Aſſertion of Three diſtinct Infinite Beings or Subſtances; for to be an Infinite Being is to have all abſolute Perfections,

(*a*) *Vid.* Curcell. p. 888. αὐτόθεος, *in recto caſu*, truly applied to Chriſt by *Euſebius*. See Biſhop *Pearſon on the Creed*, 1 Art. p. 43.

and consequently to want no absolute Perfection, such as are absolute Independency and Being the first Original [not Originals] of all things, which are the incommunicable Properties of one absolutely Perfect Being or God: And therefore to ascribe these or the like absolute Perfections to more than one absolute Perfect Being, is to heap together Contradictious Terms, like the affirming that two right Lines or more pass through the Centre of a Circle, and are parallel to each other, for *ex Hypothesi*, that they pass through the Centre, they must meet, and if they meet they cannot be parallel; it being repugnant to the nature of parallel Lines to meet, as appears from the Definition of a Parallel, and *Euclid*'s Demonstrations founded upon it. Again, *ex Hypothesi*, that they are parallel Lines, they cannot be right Lines passing through the Centre, it being demonstrable, that of two or more parallel Lines but one distinct Line can pass through the Centre, and *ex Hypothesi*, that more than one doth, it necessarily follows as plain as any Demonstration in *Euclid*, they are not distinct right Lines. There is the like Absurdity in the Affirmation of two or more distinct Infinite Beings; for *ex Hypothesi*, they are distinct Beings, they cannot be Infinite, because 'tis as plain as any Mathematical Axiom, that there can be but One Infinite Being. Again, *ex Hypothesi*, they are Infinite Beings, they cannot want any absolute Perfection, and by a necessary Consequence, not that of absolute Independency and Being, the One only

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(tho' the Author by his wonted equivocal Terms phraſes it the firſt Originals) Original Cauſe of all things. So that he is out of the Danger of ſplitting on the Rock of Contradiction, who ſays that the Divine Perſons are One only abſolutely Perfect Being, and aſcribe to them, in reſpect of the Divine Nature, all the abſolute Perfections of the Deity, or an abſolute Perfect Being, not excluding abſolute Independency, and being the Original Cauſe of all things; for he ſpeaks conſonantly to the Doctrine of the Church of God, *viz.* That they are Perfect God, have one and the ſame Godhead, in reſpect of which they are equal, and have right to the ſame Glory, Honour, and Worſhip to be given to them, which would be contrary to Reaſon and Holy Scripture, if they wanted any Perfection of the Deity, or abſolutely Perfect Being: And therefore let not the New *Photinians* cry out Myſtery, whilſt we adore God in the Bleſſed Trinity, but turn their Laughter into Sorrow by a timely Repentance for the Guilt of Idolatry, in giving Worſhip to Chriſt, confeſs'd by them to have no Being before the Virgin *Mary*, notwithſtanding the plain Evidence in Holy Scripture of the incommunicable Titles, Attributes, Operations of the Supreme Eternal God, Maker and Preſerver of all things aſcribed to him. But if they deny a Supreme Religious Worſhip to be given to him, as ſome of the late ones ſeem to do, by expreſſing only a Veneration due, this is but ſinking deeper into the Mire of Iniquity, and dero-

gating more from the Honour of our Bleſſed Saviour, who is the True Living God.

X. Propoſition.

Since the Father alone is a Being of the moſt abſolute Perfection, He having thoſe Perfections which the other Two Perſons are incapable of having, He alone is God in the abſolutely higheſt ſenſe.

Reflection.

Ask thoſe that are Aliens to the Chriſtian Church, what is meant by an abſolute Perfect Being, (or what ſignifies the ſame thing, in the Author's Phraſe, *a Being of the moſt abſolute Perfection*, becauſe an abſolute Perfect Being muſt be of moſt abſolute Perfection, elſe it were not ſuch,) and they will tell us, That it is ſuch a Being as neceſſarily includes all abſolute Perfection in the higheſt degree. Inquire further what they mean by *God in the higheſt ſenſe*, (to uſe the Author's Phraſe,) or the One Supreme God, they will acknowledge the One Supreme Being, which is Infinite, Independant, in which all abſolute Perfections do concenter, to be meant by it.

Come we to the Holy Scriptures, and from them we undoubtedly learn, that Father, Son, and Holy Ghoſt, are the One Lord God moſt High, whom only we are to ſerve.

If we inquire of the Church of God in all Ages, from the firſt planting of the Chriſtian

Church

Church, it declares the Father, Son, and Holy Ghoſt, to be the One True Living God, meaning ſtill One Being abſolutely Perfect, to whom as ſuch we are dedicated in our Baptiſm, with an Obligation to ſerve and worſhip. If then the Chriſtian Church acknowledges it to be our Duty to confeſs and worſhip the Three Divine Perſons as Truly Perfect God, *i. e.* an Abſolutely Perfect Being, alone capable of Religious Worſhip; How is it poſſibly conſiſtent with the Doctrine and Practice of the Church of God, to deny Two of the Divine Perſons any abſolute Perfection? For this were to aſſert they want ſome abſolute Perfection, and then indeed they could not be Truly Perfect God, and conſequently not the proper Object of Adoration, which charges the Chriſtian Church with the moſt Criminal Error.

Further, to aſſert the Son and Holy Ghoſt to be incapable of ſome abſolute Perfection (for *abſolute* muſt be added, elſe the Argument is but equivocal, and proves nothing) contradicts the Doctrine and Practice of the Church in aſcribing equal Glory to the Three Divine Perſons, which excludes Inequality of Perfection, and denies any of the Divine Perſons to be in reſpect of abſolute Perfection greater or leſs, *i. e.* more or leſs Perfect, which yet is plainly and neceſſarily implied in this Aſſertion, That Two Perſons, *viz.* the Son, and Holy Ghoſt, are incapable of any abſolute Perfection; for *abſolute*, (tho' not expreſſed, as I remark'd before) to make the Propoſition argumentative, muſt be

be included by this Equality of Perfection in the Three Divine Perſons. The Orthodox Fathers defended a glorious Trinity abſolutely Perfect againſt the *Arians*, who ſubtilly contended for Degrees of Perfection in the Three Divine Subſiſtences, to overturn the True Divinity of our Bleſſed Saviour; tho' ſome contended for more degrees, and ſome for leſs, as is evident from thoſe Expreſſions, they were willing to admit in their Confeſſions of Faith, till at laſt the refining *Arians* ſeem'd to contend only for an Inequality of Perfection, admitting and conſenting to any Expreſſion even of the *Nicene* Creed, but ὁμοούσιος, which was a perfect Bar; tho' *Arius* indeed, and ſome of his Followers, expreſly degraded our Bleſſed Saviour to a meer Creature: But theſe groſs *Arians* were not only rejected, but expreſly condemned by the more ſubtil and refined. Hence the *Nicene* and other Orthodox Fathers, ſucceſſively, in the Chriſtian Church, ſtrenuouſly maintain'd the True Divinity of our Saviour by allowing no Inequality, no Steps or Degrees of abſolute Perfection in the Divine Perſons, ſince theſe are incompatible with the Deity, by which is meant a Being abſolutely Perfect. Therefore whoſoever grants the Father, Son, and Holy Ghoſt, to be True God, which is an Expreſſion equivalent to an abſolutely Perfect Being, muſt needs be inconſiſtent with himſelf in this crude Aſſertion, that any of the Divine Perſons want any Perfection, underſtood as in the Argument at leaſt of Abſolute, and does

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in effect deny the ſame to be Perfect God. What great Advantage doth this give to all *Arians*, and alſo to the *Socinians*, tho' the Author ſeems to plead with a mighty Tranſport of Zeal againſt their Tenents? And no leſs Advantage is given them by the odd Concluſion of excluding the Son and Holy Ghoſt from being God abſolutely in the higheſt ſenſe, *Hoc Ithaci voluere*, ſcarce any *Anti-Trinitarian* would deſire more: This is the *Socinians* Heart-deſire, who deny not the Term God to be aſcribed to the Son, but not (as he may phraſe it) in the higheſt ſence, not as the Supream Eternal God, but in a lower ſence, a God by Participation, a God by Office; ſo that I ſhall conclude concerning this Propoſition, in the Words of the *Roman* Orator, *viz.* That this is, *verbis ponere, re tollere Deum*, to aſſert in Words, That the Son and Holy Ghoſt are God, but really and by Conſequence to exclude them from being God, *i. e.* being abſolutely Perfect, which includes all Perfections in the higheſt Degree.

XI. Propoſition.

προλεγόμενον.

Here is an Appeal to Holy Scripture, to ſupport this crazy *Hypotheſis*, and more eſpecially to confirm theſe Aſſertions in the 10th. Propoſition, ‘ That the Father alone is a Be-
‘ ing of (abſolute) moſt abſolute Perfection, as the Author words it; ‘ That he alone
‘ hath thoſe Perfections (and thoſe are abſo-
‘ lute

'lute ones too) which the Son, and Holy 'Ghoſt are uncapable of, and as a Conclu-'ſion, alone abſolutely perfect in the higheſt 'ſence: Theſe Aſſertions he takes for granted, though not proved, or ſo much as delivered from the Womb of Contradiction. But ſo great is the Misfortune of the Author, pretending to an Interpretation of Holy Scripture, and explication of the Bleſſed Trinity, conſonant to the Sentiments of the Ancient Fathers: That (which is worth our Remark) he hath cull'd out two Texts of Scripture, which the *Arians* make uſe of, to prove (againſt the ſtream of the Chriſtian Faith) the inequality of the Divine Perſons; and the *Socinians*, to overturn the Divinity of our Saviour, and prove a Deity in one Perſon, excluſive of the other two. And further, that the ſence given them by the Author to ſupport his Hypotheſis, tends much-what to the ſame end: 'For it is to exclude the Son and Holy 'Ghoſt from being moſt abſolutely perfect, 'and God in the higheſt ſence; *i. e.* the Supream God; and ſo will ſerve the turn not only of the *Arians* and *Socinians*, but all oppoſers of the Bleſſed Trinity in Unity to be worſhipped. I ſhall therefore take this Propoſition in pieces, and conſider it diſtinctly by Parts, not only becauſe it is very long, but alſo in reſpect of the Influence, which the perverſe underſtanding of this Text, *John* 17. 3. may have on our Chriſtian Faith and Practice.

First Part of the XI. Propoſition.

And therefore our Bleſſed Savicur calls him, the only True God, John 17. 3. This is Life Eternal, to know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.

Reflection.

The tacking word therefore implies, That the Father, in this Text, is called the only True God, by the Saviour of the World, excluſively of the Son and Holy Ghoſt, in reſpect of his being the only Abſolute Perfect Being, capable of ſome Perfections (and thoſe abſolute ones too) wanting in the other Perſons; and laſtly, God in the higheſt ſenſe. Then the juſt Conſequence is, that he alone, excluſively of the Son and Holy Ghoſt, is the one only True God, the Lord God, the God of Hoſts, the Lord moſt High. What Right then have the Son and Holy Ghoſt, to Proper Divine Worſhip? How can we aſcribe all Honour and Glory to the Three Divine Perſons equally, as the Chriſtian Church teaches us? or Worſhip the Trinity in Unity. In a word, this is plainly to reſtrain the Deity to one Perſon, and in effect to deny two of the Divine Perſons in the Holy Trinity to be truly God, or the One only True God.

'Tis true, the only True God, is a Character given to the Firſt Perſon of the Glorious Trinity. The Father, as diſtinguiſhed from the Second and Third, but 'tis a Character

racter too truly applicable, and rightly applyed to each and all of them as the One True God.

1. As 'tis evident from Holy Scripture, and particularly from the Consideration of this very Text alledged.

2. From the sense of the Catholick Church, declared even in the Interpretation of this, as well as the other Texts of Holy Scripture.

1. To consider this Text, the *Arrians* and *Photinians* Triumph in it as their *Achilles*, from whence, by stretching and transposing the Particle μόνον (only) they would force an Argument, to the exclusion of the Son and Holy Ghost from having this Character of the only True God. And this Author too for his purpose, deviates from the Original, and Translation of the Bible, he quotes it thus, *To know thee, the only True God.* Whereas the Original *Greek* hath ἵνα γινώσκωσὶ σὲ τὸν μόνον ἀληθινὸν θεὸν, in our *English* Translation here exact, "*That they might know thee, the only* "*True God*; now this difference is to give a subtle turn to the meaning of the words. For *they* is a Relative, referring to those on whose behalf our Saviour prays for the Gift of Eternal Life, and in order to it, that they may know the Father, the only True God, and his Son Jesus Christ, implying, that in this did consist their Eternal Life; a clear Proof of the Divinity of our Saviour, or of his being the One True God, as many of the Fathers (which is needless to produce) Argue from these words, and most truly, whether we consider Eternal Life as the way and means

means thereto, or in its moſt proper Notion for the Happy Condition of the Saints in Heaven, to which, our Saviour prays, that thoſe who were given him of the Father, might come, *Ver.* 2. For there is no other way to Salvation, but by Chriſt, "*Who is the* "*the Way, the Truth, and the Life,* John 14.6. No means declared to obtain it but by Faith in him, and the Merits of his precious Blood ſhed for the Sins of Mankind. Now, how could he be able to ſave us to the utmoſt, as we read for our comfort in the Scriptures, *Heb.* 7. 25. unleſs he were truly God? How could his own Blood, with which we are redeemed, avail for the atonement of Sin, unleſs he were God (the One only True God) as may be inferred from τῦ θεῦ, "*The Church* "*of God, which he hath purchaſed with his own* "*Blood,* Acts 20—28. If we take Eternal Life here in its proper Notion (though this doth not exclude the other) for the Supream Happineſs of the Saints in Heaven, this doth conſiſt in the Enjoyment of the Sovereign Good, which is God, and conſequently the Father, Son, and Holy Ghoſt, the Bleſſed Trinity, to thoſe that acknowledge a Trinity in Unity to be worſhipped as the One True God, as the Fathers declare of the Beatifick Viſion relating to the undivided Trinity. So that if we come to conſider this Text, with a ſincere Mind to know the Truth, as we ought to do in theſe Holy Writings, and not to find out Querks and poor Evaſions, to ſave an eſpouſed Opinion, it will point out to us the Divinity of our Saviour,

Saviour, and appear rather comprehenſive than excluſive of the Eternal Son of God, as to this Character of the only True God; which being a matter of the greateſt Importance, I ſhall take leave to confirm it from many other Texts of Holy Scripture: Such as theſe, which ſpeak our Saviour the Eternal Creator of all things, God that made us, and preſerves us by his Almighty Goodneſs. *God bleſſed for evermore*, Rom. 9. 5. *Equal to God without Robbery*, Phil. 2. 6. *The True God*, 1 John 5. 20. *The only Lord, Lord God*, Jude 4th. ver. Which are equivalent Expreſſions, and of the ſame Importance. Upon this Account St. *Chryſoſtom* ſeems to upbraid the ſhuffling *Arians*, with making a ſtir about the εἷς θεὸς, One God, applyed to the Father in Holy Scripture, that they might have a Pretence to exclude the Son and Holy Ghoſt from being the True God, ſince εἷς κύριος *, applyed to the Son, may as well be uſed to exclude the Father and Holy Ghoſt from being Lord by an inherent and eternal Dominion. But I ſhall inſiſt more particularly on two pregnant Inſtances. The one from St. *John*, 1 *Epiſt.* 5. 20. *And we are in him that is true, even in his Son Jeſus Chriſt, this is the true God, and eternal Life.* Where οὗτος, This (or He) is the True God, and Eternal Life, is undoubtedly ſpoken of our Bleſſed Saviour, as the Author of this Hypotheſis muſt grant, notwithſtanding the pitiful ſhifts of *Socinus*

Chryſ. on 1 *Tim.* *Cap.* 2. *ver.* 5.

* *Chryſoſt.* Tom. 3. in 1 Ep. ad Cor. Cap. 8. v. 6.

his

his Disciples to evade it, which I shall not spend time to examine. The other Instance is taken from St. *Jude*, ver. 4. where the Apostle gives us this Character of some ungodly Men, 'That they deny the only Lord God, 'and our Lord Jesus Christ; where Jesus Christ is the Subject, and the only Lord God, and our Lord the Predicate, and Character given of Jesus Christ. Therefore since our Saviour hath these Titles and Characters of True God, the Only Lord God, given him in Holy Scripture, and these are equivalent to the Character of the Only True God, he hath a Right to the last as well as the preceeding. See Dr. *Hammond* in *Loc.*

2. Come we to enquire into the Sense and Meaning of the Christian Church about the Interpretation of this Text, we shall find it expres against the Interpretation and Design of the Author to restrain the Character of the Only True God to the Father, exclusively of the Son and Holy Ghost.

1. In the Consent of Ancients and Moderns, in great Repute for their Learning and Orthodoxy, to conclude the Particle μόνον, *only*, to be exclusive in respect only to * false Deities, or those that are improperly called Gods, and the Only True God, to be put in contradistinction to them, from the True God. This is so evident, that it

* *Vid. Cornel. à Lapide Comment. in Johan. Cap.* 17. *V.* 3. *& Chrys. Tom.* 3. *on* 1 *Epist. ad Cor. Cap.* 8. *V.* 6.

were to light a Candle to the Sun, and throw away time to produce particular Teſtimonies; nay, many of the Ancients and Moderns draw an Argument from this Text (*ex abundanti*) for the Divinity of Chriſt, as being the Only True God, with a fair and unforc'd Conſtruction of the Words: 'That 'they may know thee, i. e. the Father, and 'Jeſus Chriſt whom thou haſt ſent, i. e. the 'only begotten Son of the Father, incar-'nate for our Salvation, to be the Only True 'God. Which Conſtruction agrees with the Scope of our Saviour's Prayer, to glorifie the Son, *i. e.* to manifeſt his Glory which he is expreſly ſaid to have before the World began, *John* 17. *ver.* 5. which would tend to the Manifeſtation of his Father's Glory in the World, and of his own, who was now clouded in the Veil of Humanity, according to the Purport of his Prayer. So that to exclude the Son from this Title of the Only True God, (and it is the ſame of the Holy Ghoſt,) is in effect to exclude him from his Divinity, which yet he prays might be made manifeſt to the World, in order to Mens Salvation.

2. Beſides the Suffrages of particular Members, we have a more ſure Teſtimony of the Chriſtian Church, in the Creeds, declaring Father, Son, and Holy Ghoſt, to be God, One God, and conſequently or implicitly the One Only True God, in whom and no other we are to believe.

Thus in the Apoſtles Creed we are taught to believe in God, referred to, or implied of the

the Father, Son, and Holy Ghoſt: 'With 'our Hearts to believe, and 'our Mouths to profeſs, (as a '*Learned Divine of our Church 'excellently expreſſes it) this 'God diſtinguiſhed into Three Perſons, Fa-'ther, Son, and Holy Ghoſt. And in the *Nicene Creed*,' opening the Apoſtles, to believe in one God, with which agrees many ancient Confeſſions of Faith drawn up in Defence of the Unity of God, all meaning and vertually declaring this One God, Father, Son, and Holy Ghoſt, to be the Only True God, in whom alone we are to believe, whom only we ought to ſerve; ſo that it comes to the ſame. whether our Faith be expreſs'd in God ſimply; ſo we conclude with the *Athanaſian* Creed, the Father, Son, and Holy Ghoſt, to be God, in Glory equal, in Majeſty coeternal; or with the *Nicene*, or other ancient Confeſſions of Faith, One God, ſince theſe Expreſſions are equivalent each to other, and too with the Only True God, in the Senſe of the Chriſtian Church. All which is utterly inconſiſtent with the Author's Deſign and Interpretation, to exclude the Son and Holy Ghoſt from the Title of the One Only True God. The Church of *England* in her Liturgy embraces the *Apoſtles Creed*, the *Nicene*, and *Athanaſian*; declares in her firſt Article, That there is One True God, of the ſame Power and Godhead, the Father, Son, and Holy Ghoſt; in her moſt ſolemn Addreſſes invocates Father, Son, and Holy

* Dr. *Comber* on 1 Art. of the Creed.

Ghoſt, * ever reigning, One God; frequently aſcribes to them all Honour and Glory; calls on the Son with the Titles of Only Holy, Lord moſt † High, in the Glory of the Father; To whom, with the Holy Ghoſt, is frequently aſcribed all Honour and Glory. Therefore it is evident, if the Teſtimony of the beſt and pureſt part of the Chriſtian Church be of any validity, that the Title of the Only True God is not excluſive of any Divine Perſon, unleſs we would involve the Church in the Guilt of falſe Worſhip.

See the *Collects.*

Second Part of the XI. Propoſition.

And it is moſt abſurd to think, that in theſe Words, and the following Prayer, he did addreſs himſelf to the Three Perſons of the Trinity conjunctly, ſince throughout the Prayer he calls this Only True God his Father, and calls himſelf twice his Son, before theſe Words; not to mention the Abſurdity of making our Lord to pray to himſelf, or of diſtinguiſhing himſelf from thoſe Three.

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* *Collect* on *Trinity Sunday*, &c.

† In the Hymn at the Communion, appointed, beginning with *Glory be to God on High*. This part of the Church's Hymn hath its Proof from Holy Scripture, if referr'd to *Revel.* 15. 3, 4. A Song to Chriſt, (ſaith the Learned *Hammond* truly, in *Loc.*) in which is ſung, *v.* 3. *Marvellous are thy Works, Lord Almighty: v.* 4. *For thou only art holy; for all Nations ſhall come and worſhip before thee.*

Reflection.

Reflection.

Words (ſays *Ariſtotle*) are the Picture of the Mind, and deſigned to lay open our Thoughts, which cannot be done by equivocal Words that give confuſed Idea's of things; to theſe Cuſtom hath ſo chain'd the Author, that there is continual need of a Key to his Expreſſions, to open his Meaning, and to bring them out of the Clouds of Equivocation. On this account, and not for the ſake of the mean Trade of the *New Photinians*, to catch at Words, I ſhall conſider the Expreſſions, before I come to the Argument pretended to be drawn *ab abſurdo*; as,

1. To *addreſs himſelf*, leaſt it ſound as if Chriſt, as God, did pray, whereas it was only the Human Nature in Chriſt, that cloathed with Infirmities, and ſtanding in need of Bleſſings from on High, was the proper Subject of Prayer; it was the Soul of our Saviour lifted up to God in fervent Devotion. Next, this Expreſſion, in theſe Words, and in the following Prayer, ſeems to exclude the Words of the Text, *John* 17. 3. and the Words foregoing, from being part of our Saviour's continued Prayer; whereas 'tis evident that our Saviour was at his Devotions before the Text, and continues with and after the Text, to the end of the Chapter. *V.* 1.——*lifted up his Eyes to Heaven, and ſaid, Father, the Hour is come, glorifie thy Son.* *V.* 5. *And now, O Father, glorifie me*, &c. *V.* 25. *O Righteous Father, the World hath not known*

thee. So that it must be granted, that our Lord prays to the Father all along, and as the Only True God, but whether in exclusion of the Son and Holy Ghost from this Character, and the present Object of Adoration, is the Matter in debate, and the Author would shuffle in under these embroiling Terms: He calls this Only True God his *Father*, which transports the Subject of the Affirmation, *his Father*, to the Predicate, and so by the Particle, *This*, restrains the Honour of the Only True God to this Person, *viz.* the Father, which comes to the same as making the Deity subsist in one Person. If he had said fairly, that the Father, who is in the Text called the Only One True God, is prayed to as such, before and after the Text, that would be granted; or if he said, that before the Words of the Text, *John* 17. 3. he names the Father in his Address, and after the Text, prays to him with the Title of One Only True God, with exclusion of the Son and Holy Ghost from this Title, or Object of this Address, one might have more easily understood his Meaning, and then debated the Force of his Argument from the Premisses laid down, without more ado: But we must wade through a Labyrinth of equivocal Words, before we come to attack his Argument, which is the next thing propos'd. It is grounded on our Saviour's calling upon the Father with this Character of the *Only True God*; from whence he draws these Consequences, That the Father alone hath this Title given him in exclusion of the Son, which

I have

I have considered; and then, 2dly, from this, as a Consequence, follows a double Absurdity, (as the Author intimates,) 1st. Of Praying to the Three Persons in the Trinity conjunctly, which respects the Church, and would be so to the True Members of it, were the Father alone, the Only True God, exclusive of the Son and Holy Ghost. 2dly, In respect of Christ praying to himself, which he says is absurd. Thus Absurdity upon Absurdity follows his *Hypothesis* and Interpretation of the Text, but not the true Interpretation of it, or the Character of the Only True God applied to the Three Persons of the Trinity conjunctly, I shall endeavour to prove from the Doctrine and Practice of the Christian Church, especially that purest Part of it, the Church of *England*. Tho' Christian Faith teacheth us to acknowledge each Person in the Godhead to be equal in Glory and Majesty, and to worship the Three Divine Persons conjunctly as the One True God, this is the Ground of the Doxology, *Glory be to the Father, and to the Son, and to the Holy Ghost*, against the *Arrians* who could not endure this Doxology, as giving the Three Divine Persons equal Glory, without difference and inequality, and therefore corrupted it by *Glory to the Father, by the Son, through the Holy Ghost*, designing thereby to intimate a Difference and Inequality, and that the Son and Holy Ghost might be look'd on as meer Vehicles and Instruments of conveying this Glory terminated wholly in the Father, in which Collusion

the Author seems to conspire, as I shall afterwards have occasion to shew from some Expressions in his Defence of this *Hypothesis*.

See Second Defence of 28 *Prop.* p. 58.

I need not pursue this Topick any farther, since it is so evident from the Doctrine and Devotions of the Christian Church in general, That the Three Divine Persons conjunctly are adored as the One Only True God, to whom all Honour and Glory, as due, is to be ascribed; but shall proceed to the Doctrine and Devotions of our own Church, which includes in her Liturgy the Doctrine and Piety of the Ancients. The Hymns compos'd in Praise of Almighty God, as the *Te Deum*, containing the *Trisagium*, *Holy, Holy, Holy, Lord God of Sabbath*, evidently applied to Father, Son, and Holy Ghost. The *Benedictus, Jubilate*, and *Magnificat*, have Expressions equivalent to the Only True God; and to each, in the end, is joined the Doxology, *Glory be to the Father, and the Son, and the Holy Ghost.* What is this but the Church's plain Declaration, That the Blessed Trinity is that Great God whose Praise they echo forth, whose Glory they proclaim as the One Only True God to be adored? and the Blessed Trinity hath not only a joint Share in Praise, but also in Supplications, as the Only True God, and Fountain of Mercies; what else doth this mean in the Litany, O *Holy, Blessed, and Glorious Trinity, Three Persons, and One God, have mercy upon us*, which is the Summ of all our Requests, the Epitome of those particularly enlarged on, ending

ending with the Doxology, *Glory*, &c. And ſhall we now deny the Trinity, thus adored, to be the One Only True God, and each Perſon in the Beginning invocated, to have a Right to our Prayers, under this Notion, None have Right to our Devotions, but the One Only True God? And therefore, to give all Honour and Glory to the Father, Son, and Holy Ghoſt, to acknowledge it our bounden Duty to give Thanks to them conjointly for the Redemption of the World, and yet to exclude the Son and Holy Ghoſt from the Glory of this Title, of the One Only True God, is inconſiſtent with the plain meaning of the Church declared in her moſt ſolemn Devotions: None that join ſuch Contradictions, can without a ſtrange Spirit of Contradiction join in her Devout Prayers. Alas, the little Subterfuges which ſome may make will not avail in ſo ſolemn a Duty. In vain is the Author's Diſtinction of Divine Honour given to the Son and the Holy Ghoſt, but ultimately terminated in God the Father; For how is it poſſible that the Trinity, and each Perſon of it, ſhould be at all properly the Object of Adoration, if it be wholly terminated in One Perſon, *viz.* the Father, as the Only True God, excluſive of the other Two. This is to make the Son (for Inſtance) the Object of Prayer, as Interceſſor, rather than the One True God: and there is no Shelter for this under the Wing of the Church, directing her Prayers to God through Jeſus Chriſt, as Mediator and Advocate,

See 2d. Defence of th 28 *Prop.* p. 58.

cate, becauſe it is often expreſs'd (that we might not miſtake in this matter) not only through whom (*i. e. Jeſus Chriſt*) and by whom, ' but by whom, and with whom, ' be all Honour and Glory, *&c.* And we are taught by our Pious Mother, to pray on *Trinity Sunday* to the everlaſting God, acknowledged in the ſame Devotions, Three Perſons, and One God, and to ' give Thanks ' to them as this God, calling ' us to this Confeſſion, whom ' we further requeſt to confirm ' us in this Truth, concluding, ' *who liveſt and reigneſt ever One God, World* ' *without end.* A clear Evidence of the Senſe of the Church, *viz.* of Three Perſons, and each being adored as the Only True God, and of the poor Evaſions of thoſe that either directly, or by conſequence deny this Truth, and yet would pretend to hold rightly the Doctrine of God's Church, even with this Diſtinction of Adoration, ultimately terminated in One Perſon, excluſive of the other Two.

See the Collect on *Trinity Sunday.*

There is one Objection may be made by the Oppoſers and Explicators of the Bleſſed Trinity, the clearing of which may be of great Importance in our Devotions, to ſet them on the right Object, and that is this.

The Invocation of each Perſon in the Trinity by Appellations diſtinguiſhing each Perſon from the other, not then named, as God the Father, the Only Father, the Only Son, the Holy Ghoſt, the Sanctifier: From whence they conclude, that our Devotions are then determined to the One Perſon invocated,

Invocated, and the Praise and Honour not then given to the Trinity of Persons.

Answer.

But from the Appellation determined to One Person, there is no Consequence of the Worship's being determined to the said Person, since the Church, as in her *Litany*, after Invocation of each Person, imploys the Blessed Trinity to be the Adequate and undivided Object of Prayer, by Invocation of the *Three Divine Persons, *One God to have mercy on us*, which is the Summ of all Prayer. And this it doth rightly, without danger of this pretended Consequence: For as the Acknowledgment of the Father to be God, and the Son to be God, and the Holy Ghost to be God, in the meaning of the Church, the One Only True God, doth not bar the Conclusion, that these Three Divine Persons are One God, *i. e.* One Only True God; neither doth the Worship given to each Person, as God, bar it from tending to the Trinity, as One God, whereby we worship the Trinity in Unity, and Unity in Trinity: So that whether we pray with calling upon our Lord and God, or with such an Appellation as is restrained to One Person of the Blessed Trinity, as for Instance, our Lord Jesus Christ, our Devotion tends to the Blessed Trinity, as the ultimate and undivided Object of Adoration; a Truth evident from Scripture, the Churches Devotions, and Testimony of the Ancient Fathers.

* *Common Prayer.*

Athanasian Creed.

1. From

1. From Scripture : 1 *Tim.* 6.13. *I give thee Charge in the Sight of God, and before Jesus Christ.* This Appeal of the Apostle to Omniscience, doth not exclude the Holy Ghost, though not mentioned ; when the Glory for evermore is solemnly asserted to Christ, *Heb.* 13. 21. when we are to act (as appears from God's Word, *Phil.* 2. 11.) to the Praise and Glory of Jesus Christ, and God the Father ; 1 *Cor.* 10. 31. to the Glory of God, the Scripture doth not speak δοξαται, but it is the same Glory of both, not exclusive of the Son, but inclusive of the Three Divine Persons, as One God, to whose Glory we must refer our Actions. St. *Chrysostom* on *Col.* 3. 17. Hom. 9. *Whatsoever ye do, do it in the Name* [*of Christ*] makes it parallel to 1 *Cor.* 10. 31. and equivalent, to act, as there express'd to the Glory of God, Τῷ υἱῷ κλεμένε, ὁ πατὴρ κλείται, ἢ αὐτῷ εὐχαριστεμένε, ὁ υἱὸς εὐχαρίστειται.

2. From the Devotions of the Church : *Ex. Gr.* in the *Litany* our Lord Jesus Christ is call'd on as the *Son of God*, *Son of David*, to *have mercy upon us*, to forgive us our Sins, yet not exclusive of the Father, and Holy Ghost, since the Three Divine Persons are invocated conjunctly for this Mercy, but as an Argument of Love, to move our Affections, drawn from these Expressions, the Son of God taking our Nature on him, and as Son of *David*, or High-Priest, compassionate of our Infirmities.

3. From the Fathers Beginning a Prayer to the Son, or with Invocation of him, or some other Person in the Holy Trinity, yet going

going on, and concluding with the Father, or ſometime with the Holy Ghoſt, and frequently with the Holy Trinity, to which yielding Praiſe and Honour, as the undivided Object of Prayer from whence cometh their Help. To avoid tedious Quotations, I ſhall only referr to ſome few Inſtances from St. *Auguſtine; Meditat. Cap.* 4, 5, 11, 12, 32. *Forbeſii Inſt. Hiſt. Theol. Lib.* 1. *Cap.* 23. *P.* 41. *de Praxi Veteris Eccleſiæ in adoratione*, &c. *Item, Soliloq. ult. Sti. Auguſtini, Sti. Ambroſe de Spiritu Sancto, Lib.* 1. *Cap.* 3. Thus I have endeavoured to take off the Charge laid on the Church, as determining at leaſt ultimately our Devotions to One Perſon of the Trinity, excluſive of the reſt; but ſince the Author hath by a direct Conſequence from theſe 28 *Propoſitions* excluded the Son and Holy Ghoſt from the Right of this Title, *viz.* the One Only True God, he muſt ſhift for himſelf in this Charge complain'd of to be laid againſt him among (as he expreſſes it) the real *Trinitarians*, and ſee if he can get off with replying, That the * Divine Honour given to the Son and Holy Ghoſt, is ultimately terminated in the Father excluſively, according to the *Hypotheſis. Socinians* will no more think it a ſufficient Anſwer upon theſe Principles than the Orthodox, who may look upon it as fitted rather to the Mouth of Papiſts, in offering up Prayers to the Saints, or of thoſe *Socinians* who allow Divine Worſhip to be given to the Son.

* Second Part of the Defence of the 28 *Prop.* p. 58.

And

And so I come to the top of his Objection, the Absurdity of Christ's praying to the Blessed Trinity, and as a Consequence of this, praying to himself; so that the Force of his Arguing (if there be any) must lie in the Three Divine Persons, in the Blessed Trinity, being the undivided and adequate Object of our Saviour's Prayer, as I have endeavoured to shew. They are and ought to be of the Devotions of the Christian Church. To enquire into which Truth, it is first to be considered, That the Divine and Humane Nature, as the Catholick Faith teacheth, are united in the Eternal Word incarnate; That it was the Humanity that prayed, as St. *Augustine* most excellently to this purpose: *Ex hoc enim rogat quo minor est patre, ex quo æqualis exaudit ut Pater.* St. *Augustine* on the *Trin. Lib.* 1. *Cap.* 10. *Lib.* 3. *contra Maximum*, *Cap.* 14. St. *Ambrose de Fide*, *Lib.* 4. *Cap.* 3. *Lib.* 5. *Cap.* 2. 'He prayed as Man, he heard as 'God. And why might not the Soul of our Blessed Saviour be lifted up in Prayer to the blessed and undivided Trinity, from whom (as the Fathers acknowledge) all Acts *ad extra*, do flow indistinctly, and so consequently the Benefits and Comforts he prays for in behalf of those the Father had given him, especially the Glorifying the Son, *i. e.* the Manifestation of his Divinity, in order to their Salvation, which since it was necessary to be known that he was more than meer Man, *viz.* God and Man, as it was, that he should be so, for the Accomplishment of the Redemption of Mankind. But then 'tis intimated,

mated this, as abſurd, would follow, that he prayed to himſelf, he being One of the Divine Perſons, if his Prayer tended to the Perſons conjunctly in the Bleſſed Trinity, as the undivided Object of Adoration.

But of what Adoration? if we believe the Chriſtian Faith, of the Man Chriſt Jeſus. As Man, he was a Supplicant; as God, the Hearer of Supplications: So that it was the Humanity only prayed, the Divinity was ador'd; and why not equally in Father, Son, and Holy Ghoſt, the One God in the ſence of the Catholick Church, the One only True God? One God, apply'd to the Trinity by St. *Auguſtine* in *Præfatione ad 2dam Expoſitionem* 29. *Pſal.* *There is but One God*, 1 *Cor.* 8. 4. (ſaith the Apoſtle) *and One Mediator*, 1 *Tim.* 2. 5. One God (ſaith St. *Chryſoſtom in Locum*) not in contradiſtinction of the Son, but of Idol Gods; and therefore if the Son be not excluded from One God, (and ſo the Holy Ghoſt,) Chriſt as Man muſt be Mediator to them, *ex ſuppoſito*, the One God muſt reconcile us by the Atonement of his precious Blood-ſhed, to the Father, Son, and Holy Ghoſt, the One God offended by our Sins. Though as God our Lord was impaſſible, yet the Church of God was purchaſed by his own (or proper) Blood, ἰδίῳ αἵματι, ſpoken of our Lord Chriſt, whom we adore as True or Very God, in the Expreſſion, ἀληθινὸς Θεὸς, of the *Nicene Creed*; and I hope Very God is God himſelf, the Expreſſions equivalent; ſo that let the Author querk with the Term

Acts 20. 28.

Term *Himself*, the Use of the Term *Himself* implies no Absurdity upon the Principles of the Church Catholick, declaring the Hypostatical Union of the Divine and Humane Nature in Christ, which is confirmed from the Holy Scriptures, as, *John* 1. 14. *The Word was made Flesh*, and 1 *Tim.* 3. 16. *And God was manifested in the Flesh*, &c. For by this means, what is proper to either Nature, Divine or Humane united in him, must be attributed to Christ, in whom both Natures subsist, with the Reserve of the incommunicable Properties of each Nature; so that this Conclusion is firm: Christ as Man did not pray to himself as Man, nor distinguish himself, as God, from the Second Person of the Glorious Trinity; though in this Supplication he shew'd the Distinction of his Manhood from his Godhead, both united in himself the Eternal Word, who was very God, and One of the Persons of the adorable Trinity, the undivided and adequate Object of Divine Worship.

Third Part of the XI. Propositon.

If such a Liberty as this in interpreting Scripture be allowable, what work may be made with Scripture?

Reflection.

These Words seem to present us with the Author's Picture set in the Frame of his *Hypothesis* for to support it: He takes such a Liberty to interpret Scripture as is not allowable; such

ſuch as makes an amazing Work with Holy Scripture, by ſetting Scripture a claſhing not only againſt Scripture, but againſt natural Reaſon, in the Notion of God, againſt the Senſe and Meaning of the Chriſtian Church. The Interpretation he hath given of this Text, doth not only ſeem to contradict all thoſe Texts where the incommunicable Titles and Properties of the One True God are aſcribed to the Son, or Holy Ghoſt, ſuch as for Inſtance, in reſpect of the Son, his being ſtiled *God bleſſed for evermore*, Rom. 9. 5. The *Alpha and Omega, who was, who is, and is to come*, Revel. 1. 8, 11. And the Word *God* applied to him by St. *John* in ſuch a manner, as, *All things were made by him, and without him was not any thing made that was made*, John 1. 3. His Interpretation, I ſay, doth not only contradict theſe Texts, but even the main Scope of Divine Revelation by Jeſus Chriſt, to repreſent him as the True God, the Author of Eternal Life, whom we are to ſerve and honour as ſuch.

2. His Interpretation ſeems to contradict the Light of Nature, in the Notion of One Abſolutely Perfect Being, which is called God, ſince he draws and applies the Text to maintain his Aſſertion of Three diſtinct Beings in the Deity; the One granted by him to be Abſolutely Perfect, the other Two ſuppoſed to be incapable of ſome Perfections (and thoſe Abſolute ones too) granted to the firſt, yet all theſe aſſerted by the Author to be God, *i. e.* One Abſolutely Perfect Being, with which agrees the Holy Scripture, in

equivalent Expreſſions; or ſuch as neceſſarily inferr the Three Divine Perſons to be the One Abſolutely Perfect Being, againſt both which the Author's Aſſertions claſh.

3. Further, yet is this an allowable Interpretation of Holy Scripture, which lies croſs to the Underſtanding of the Chriſtian Church, proclaiming the Father, Son, and Holy Ghoſt, to be ſerved and worſhiped with equal Glory and Majeſty, as the One Only True God.

What work then (to uſe his Exclamation) muſt ſuch a Liberty taken as this, make! Even juſt ſuch a work as the Papiſts make with Holy Scripture, for the ſake of an infallible Head at *Rome*, by making it a Noſe of Wax, a Leaden Rule, bent to comply with erroneous Tenents; ſuch a work as thoſe make that wreſt the Scripture to the raiſing of Prejudices in the Minds of ſincere Members of the Church, joining in her Communion of Adoration given to the Bleſſed Trinity, and each Perſon, as One Only True God. It muſt make a work, even a troubled Sea in their Conſcience, to adore the Son and Holy Ghoſt, and yet believe (as ſome would inſinuate) that they have no Right to the Title of the One Only True God, or Abſolutely Perfect Being.

XII. Propoſition.

Our Lord calls the Father the Only True God, becauſe he only is Originally and of himſelf God, and

and the first Original of all Beings whatsoever, as he calls him the Only Good, saying, there is none Good but God, *because he alone is originally so, and the Spring of all that Good which is in other Beings.*

Reflection.

Here are several Assertions produced as Inferences from two Texts of Holy Scripture; the one, that of St. *John* 17. 3. already considered; the other, that of St. *Matt.* 19. 17. where our Blessed Saviour says to the young Man coming to him with the Appellation of *Good Master*; *Why calleſt thou me Good? there is none good but God.*

As the Author argued from St. *John* 17. 3. in the 11th. Proposition, from a Concession, (which is truly granted,) that our Lord calls the Father the Only True God, to conclude he only hath a Right to this Title, with Exclusion of the Son and Holy Ghost: So now he concludes, that this Title of the Only True God is given to the Father only, because he only is originally and of himself God, and the first Original of all Beings whatsoever.

To this I reply, according to the Sentiments of the Catholick Church:

1. That each Person of the Holy Trinity hath a Right to this Title of the Only True God, as Truly God, in respect of the Divine Essence common to the Three Persons, and not as this or that Person, tho' the Father as such, and the first Person is acknow-

ledged to be diſtinguiſhed from the Son and Holy Ghoſt, as he hath the Infinite Eſſence originally from himſelf, and the Son and Holy Ghoſt hath the ſame Infinite Eſſence by communication from the Father.

2. That the Father is ſaid to be the Original of all Beings, with relation to all created Beings, and not in reſpect of the One Infinite Being, or Two other Infinite Beings, according to this *Hypotheſis* : For this is impoſſible, becauſe the One Infinite Being, called God by the Voice of Mankind, is excluſive of any other diſtinct Infinite Being, and without Cauſe, without Original ; tho' the Father, Son, and Holy Ghoſt, ſubſiſt in this Infinite Eſſence or Being, (God being *eſſe* it ſelf,) and in reſpect of their manner of ſubſiſting in the Deity. The Father is truly called by the Ancients, the Principle and Fountain of the Son and Holy Ghoſt, and even of the Deity ; as the Son and Holy Ghoſt have the Divine Eſſence by Communication, and the Father alone from himſelf, as I remark'd, to be underſtood negatively, *i. e.* not of another. This I think is ſufficient to overturn this Inference or Concluſion.

The following Argument in this Propoſition is drawn from St. *Matt.* 19 17. *Why calleſt thou me Good ? there is none Good but God.* It proceeds from a Conceſſion taken for granted, or ſuppoſed to be inferred from theſe Words, that the Father alone is called Good, excluſively of the Son and Holy Ghoſt, and is farther grounded on a double Suppoſition, (excluſive ſtill,) that the Father alone is originally

ginally good. 2dly, That he only is originally the Spring of all that Good, which is in other Beings. The Weakneſs and Inconcluſiveneſs of which Argument will appear,

1. From the true Scope and Meaning of the Text alleadged.

2. From the Meaning of the Fathers, and Orthodox Moderns, not only with reſpect to this Text, but the Chriſtian Faith; declaring the Bleſſed Trinity to be the One Only Fountain of Bleſſings, worſhiped in the Unity, as the *ſummum bonum*, as well as the *ſummum magnum*, in the Expreſſion of *Tertullian*.

1. The Scope and Meaning of the Text, *Mat.* 19. 17. *Why calleſt thou me Good? there is none Good but God*, overthrows the Author's Inferences and Concluſion: For it is the Reply of our Saviour to the young Man, apprehending him to be but a meer Man, and enquiring the way to Eternal Happineſs. And whether we read as St. *Chryſoſtom*, according to the Tranſlation of our Bible, *There is none Good but God*; or as St. *Auguſtine*, or St. *Hierom*, according to the *Latin* and *Æthiopick* Verſions, *Why do you enquire of me concerning Good?* i. e. the Sovereign Good, εἷς ἀγαθός, one Good*, it is diametrically oppoſite to the Author's Purpoſe; for εἷς ἀγαθός, one Good, and *none Good but God*, do no more exclude the Son and Holy Ghoſt from being the One Only Sovereign Good with the Father, than εἷς θεός, One God, or none but One to be adored according to the Chriſtian

* *Addito Dei nomine*, Grot. in Loc.

Faith, excludes them from the Title of the One Only True God: Hence, says St. *Chrysostom* on the Text, *Matt.* 19. 17. our Saviour did not say, there is none Good but the Father alone, but *there is none Good but God*, not to exclude or distinguish himself from this One Good God, but to put us in mind of the Distinction between Divine and Humane Goodness; the latter of which, the young Man only apprehended to be in our Saviour: And many of the Ancients and Moderns are so far from thinking our Saviour spake in these Words the Exclusion of himself from being the One Only Good, that they think on the other hand, that our Blessed Lord seem'd to point at his Divinity, and excite him to proceed in his Enquiry from him as the Sovereign Good he mentions, without which there is no sufficient Guidance to Eternal Life. So *Theophylact* and St. *Hierome* believe him to be that One Good.

The same Scope and Meaning hath the other Reading, τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, εἷς ἀγαθὸς ὁ Θεός, which implies thus much: By a bare Humane Master and Instructer you cannot obtain what you ask; such an one as you apprehend me to be, is not sufficient to guide you; but the Sovereign Good, in the Enjoyment of which consists that True Good and Eternal Life you seek for, must also conduct you thither by his Divine Grace.

The same in effect is implied by St. *Chrysostom*,* when in reference to this Text, and

* See *Chrys.* in *Matt.* 19. 17. and *Rom.* 23. 10.

that

that alſo of St. *Matt.* 23. 9, 10. *Call no Man your Father upon the Earth, for one is your Father which is in Heaven. Neither be ye called Maſters, for one is your Maſter, even Chriſt*; he tells us there is need of a Heavenly Maſter, or Inſtructer, to direct us to the μία τῶν ὄντων πάντων ἀρχή, the One Only Principle of all Beings; which, as in his Meaning, ſo I ſhall endeavour to ſhew in the Senſe of the Chriſtian Church, is the Father, Son, and Holy Ghoſt conjointly, not by a tedious Heap of Teſtimonies, but ſome ſelect ones, to confirm the Senſe of the Chriſtian Church in the Three Divine Perſons conjunctly being the One Only True God, and conſequently the One Only undivided Fountain of all Good to all Beings.

To affirm, or imply, that the Father alone, excluſive of the Son and Holy Ghoſt, hath a Right to this Title of the Only Good, in reſpect of his being originally ſo, is diametrically oppoſite to the Sentiments of the Chriſtian Church, as appears from thoſe Conceſſions already conſidered, and exemplified from the Fathers, *viz.* That Three Divine Perſons are the Only True God, and each of them have a Right to this Title; for whoſoever hath a Right to this Title of the Only True God, hath a Right alſo to that of the Only Sovereign Good, which I hope is originally ſo. Though we grant an ὑπεροχὴ to the Father as ſuch, and having the Divine Eſſence from no other Perſon, yet equal Glory is to be aſcribed to the Three Divine

Perſons, as God even originally and ſovereignly Good.

2. As to the laſt Aſſertion in this Propoſition, That the Father alone is the Spring of all that Good which is in other Beings, it ſeems to contradict this *Hypotheſis*, and the Sentiments of the Church, concerning the Original of all Beings.

1. It looks like a Contradiction to the Author's *Hypotheſis*: For he diſtinguiſhes the Perfections of Infinite Power, Wiſdom, Holineſs, from thoſe which he affirms the Son and Holy Ghoſt to be uncapable of; and tells us farther, that it is evident from Scripture, that they have illimitted, *i. e.* Infinite Power, Wiſdom, Holineſs. And in his Reply to the *Socinian* in this Point, its granted, that the Three Divine Perſons are Omniſcient, Infinitely Wiſe, Good, *&c.* tho' the *Socinians* Conſequence drawn from this Conceſſion is denied. But that which comes home to the purpoſe, is the Acknowledgement, that outwardly, and in reference to the Creation, or created Beings; (if he doth not always ſpeak in the Clouds of Equivocation;) the Three Divine Perſons are the ſame God, as concurring in all external Actions. This doth neceſſarily imply, that all Good flows from the Three Divine Perſons conjointly to all created Beings; from which is drawn this undeniable Truth, that the Bleſſed Trinity is the τὸ ἀγαθὸν, the Fountain of all Good.

The next Objection againſt this Aſſertion of the Father alone being the Spring of all that Good that is in other Beings, is the Senſe

Senſe and Meaning of the Chriſtian Church about it: For as it acknowledgeth that there is but One God, *i. e.* One Infinite Being, ſo it declares, according to the Scriptures, that the Father, Son, and Holy Ghoſt, is this ſame Infinite Being alone to be worſhipped and ſerved, in Excluſion of all other Beings; ſo that this Infinite Being having no Original, no Cauſe, or Principle of being from other Beings, the Father, Son, and Holy Ghoſt, which are included in this One Being, muſt be the Spring, the Fountain of all Good that flows to any other Being, which muſt be underſtood of all Beings beſides the One Infinite, and conſequently only of created Beings; ſince all Beings are ſuch, beſides the One Infinite Being: And thus the Fathers underſtand theſe Expreſſions, *The Fountain of all Good*, *The Principle and Cauſe of all Beings*, of the Bleſſed Trinity, with reſpect to all created Beings, and not to the Son and Holy Ghoſt, as diſtinct Beings, as this *Hypotheſis* aſſerts them to be.

This Truth is evident from that general Rule of the Chriſtian Faith comprehended, ſaith the Learned *Forbeſius* * in theſe Words of St. *Auſtin*: "Where any One of the Three "is named in any Work, the whole Trinity "is underſtood to co-operate, and ſo conſe-"quently in all the Effects of the Divine "Goodneſs and Mercy flowing from this "undivided Fountain. To which agrees that of St. *Ambroſe*,

* *Forbeſii. Inſtr. Hiſt. Theol. Lib.* 1. *Cap.* 21. *P.* 37.

Trinitas

Trinitas nihil ſigillatim facit.

St. *Baſil* * in his Liturgy thus prays to the Holy Trinity: *Every Good and Perfect Gift proceeds from the Father of Lights.— To thee do we give Thanks, Father, Son, and Holy Ghoſt*: Than which there cannot be a more ſolemn and clear Confeſſion of the Three Divine Perſons, having equally the Glory of being the Spring and Fountain of all Good: And not to heap up Teſtimonies, I ſhall end with one from St. *Auſtin*, and *Clemens Alexandrinus* an *Ante-Nicene* Father. St. *Auſtin* thus prays to the Holy Trinity, *Omnis origo boni! O thou Fountain of all Good!* and after mention of the Father, Son, and Holy Ghoſt, *Largitor Infinite bonorum! O thou Infinite Donor of all Good!* or all Good Things. I ſhall conclude with the Teſtimony of *Clemens Alexandrinus* † who ends his Paidagogy with a Prayer to God, as the only Inſtructer, and in it mentions the Father, Son, and Holy Ghoſt as this only Inſtructer, by whoſe Guidance the Servants of God, as he prays, may be tranſlated to the Heavenly City, to ſing and give praiſe for ever to the Father, and Son, with the Holy Ghoſt, πάντα τῷ ἑνί, to the All or entirely One, πάντα τῷ ἀγαθῷ, πάντα τῷ σοφῷ, τῷ δικαίῳ τὰ πάντα, All Wiſe, Good, Juſt: Which may be a Paraphraſe upon this Text of Saint

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* *Forbeſii. Lib.* 1. *Cap.* 12. *P.* 24. *à Liturg. St. Baſilii prope finem.*

† *Lib.* 3. *Pædagog. prope finem.*

John,

John, as the Words declare, *viz.* That the Father, Son, and Holy Ghoſt, are the εἷς ἀγαθὸς, One Good God. This Teſtimony of an *Ante-Nicene* Father ought to have ſome weight with the Author, and too with *Arians* and *Socinians*, &c. who pretend a great Value for the *Ante-Nicene* Fathers, as expreſſing their Doctrine; tho' this includes no more Reſpect to them than the Counterfeited Money, with impreſſing the Image of the King upon it, to make it paſs currant, doth ſhew Reſpect to the King: For on this Pretence they would lurk and find ſhelter for their Opinions under ſome accidental, or perhaps unwary Expreſſions of thoſe good Men, in an Age before *Hereticks* taught the Church the Neceſſity of ſpeaking more accurately on theſe myſterious Points in Defence of the Chriſtian Faith; tho' there is enough in the *Ante-Nicene* Fathers perſpicuous to a Seeker of Truth, to ſhew that they ſtarted not from the Doctrine of the Three Divine Perſons, involving them One True God, howſoever others may wire-draw ſome Expreſſions in their Writings to their own Senſe againſt their Meaning.

XIII. Propoſition.

The Godhead, or God, in this higheſt Senſe, can be but One numerically, of which the beſt Philoſophers were ſatisfied by their Reaſon; and therefore the Oneneſs ſo frequently affirmed of him in Scripture, is a numerical Oneneſs.

Reflection

Reflection.

I see no Colour of an Argument in this Proposition for the Author's *Hypothesis*, or can be pretended to confirm his Assertions concerning God in the highest Sense, unless it lies in the Equivocalness of the Terms, *One numerically*: For God in the highest Sense in this *Hypothesis*, is declared to be the One Absolutely Perfect Being, and so let the Meaning of this Proposition be, that there can be but One God numerically, in this Sense; for which numerical Oneness of God in this highest Sense, we have not only the Suffrage of the best Philosophers, led only by the Light of Reason, but also of Holy Scriptures: Let this be the Meaning, I say, and the Proposition is granted; but then it is nothing to the Author's purpose. But if the Terms, *One numerically*, be shuffled in and applied to God in this highest Sense before restrained to One Person, *viz.* the Father alone exclusive of the Son and Holy Ghost, as the Only Person in the Blessed Trinity, that is, an Absolute Perfect Being in the highest Sense (as the Author calls it) as the only Person contended to be so from Scripture, who is and hath a Right to be called the Only True God; the *Summum bonum*; the Only Good and Spring of all Good in other Beings. This is *Crambe bis Cocta*, and is as much as to say, God in the highest Sense is numerically One Person, which Affirmation here implied, tho' captiously expressed, is overthrown by the

the very Texts produced for it in their Genuine Senſe and Meaning, (as I have conſidered:) Yet I am content to follow the Author through his Mazes and Proofs further, ſince this Meaning of the Propoſition hath no ground from Reaſon, the Guide of the Philoſophers, or Divine Revelation, the bright Light that ſhines in us Chriſtians; for it is the Voice of Reaſon and Revelation, That there is but One God: Both imply a numerical Unity, which is attributed to God by the Philoſophers, upon the Notion they had of him as an Infinitely Perfect Being: And Divine Revelation doth not contradict but confirm this Notion, ſince it tells us, God is but One; that this God only we muſt ſerve, and worſhip, and applies this to the Father, Son, and Holy Ghoſt equally, as the One Abſolute Perfect Being, the Cauſe of all things, acknowledged by the beſt Philoſophers, and deſcribed by the Prophets, *the One God of Iſrael, Jehovah, I am that I am.* Thus our Saviour's Words, *Matt.* 4. 10. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve,* referr to the ſame God *Jehovah*, the ſame Abſolutely Perfect Being: And to the ſame doth St. *Paul* referr, declaring to the *Athenians*, he came to ſhew them that *God in whom we live, and move, and have our Being.* To the ſame again the Apoſtle referrs, when he tells us, *Rom.* 1. 20. That *the inviſible things of him from the Creation are clearly ſeen, even his Eternal Power and Godhead*: And therefore ſince Adoration, even according to the Scriptures, is due to this One God only, and

and the Holy Scriptures plainly ſhew our Obligation to ſerve, honour, and worſhip the Father, Son, and Holy Ghoſt; they neceſſarily involve them One God in the higheſt Senſe, *viz.* One Abſolutely Perfect Being, alone to be adored, excluſively of all other Beings: What elſe can our Chriſtian Faith import in the Belief and Acknowledgment of the Father, Son, and Holy Ghoſt to be God, in whoſe Name we are Baptized, to whom we are ſolemnly dedicated to honour and ſerve as the Eternal Being, on whom all things depend, by whom they are created and governed, as is evident from Holy Scripture in as many Places as attribute the Work of Creation, Providence, and other incommunicable Properties of the Deity to them. That all Glory and Honour might be given to the Father, Son, and Holy Ghoſt (as is by the Chriſtian Church) acknowledged One True God, numerically One, as they have the ſame Eſſence which is wholly and entirely in each Perſon, tho' after a different manner. Therefore as natural Reaſon beſpeaks our Adoration to One Only God, as an One Infinitely Perfect Being; and Divine Revelation confirms the ſame in the Obligation of worſhipping this God only, the God of the *Jews*, and to us *Chriſtians*, the Father, Son, and Holy Ghoſt; One God, according to the Apoſtle, 1 *Cor.* 8. 6. *To us there is but One God, the Father*: Which Words, tho' they have here a peculiar Reference to the firſt Perſon, yet not excluſive of the ſecond and third in the Bleſſed Trinity, according to

the

the unanimous Interpretation of the Fathers grounded on the Only One Object of Adoration, which can be only the Infinitely Perfect Being, predicated equally of the Father, Son, and Holy Ghoſt, as having the ſame Infinite Eſſence, which Infinite Eſſence is numerically One, in excluſion of a ſpecifical Identity, as I ſhall have occaſion more fully to ſpeak to in the following Propoſitions, becauſe the Deity is uncapable of Multiplication: So that by thus thinking of the Deity, we ſhall preſerve the Divine Unity, and the Diſtinction of the Three Perſons, inferred from St. *John* 10. 30. *I and my Father are One*; and alſo, 1 *John* 5. 10. *Theſe Three are One*; interpreted by the Fathers, One in Nature or Eſſence, againſt that of the *Arians*, One in Will and Conſent. And further (as St. *Auguſtine* intimates on this Text) avoid on one hand the *Scylla* of the *Sabellians* making only a *Nominal* Diſtinction; and the *Charybdis* of the *Arians* on the other, and alſo of all thoſe who make ſuch a Diſtinction of the Perſons as confounds the Unity of the Godhead, which Natural Reaſon, the Holy Scriptures, the Sentiments of the Chriſtian Church (the beſt Comment on Holy Scripture) have taught us to preſerve inviolable.

XIV. Propoſition.

There ſeems to be neither Contradiction nor Abſurdity in ſuppoſing the firſt Original of all things to be productive of other Beings ſo Perfect, as to have

have all Perfections but that of Self-existence, and those which are necessarily therein implied.

Reflection.

This Proposition, like the former, is grounded upon a false Supposition taken for granted, That the Father only is the Original of all things, in Exclusion of the Son and Holy Spirit. And the Truth will appear, that the seeming Contradiction and Absurdity lies wholly on the Author's side.

For first, as to the Equivocal Expression, *That of Self-existence and those* [Perfections] *which are necessarily therein implied.* The Word *therein* (as it seems) must either relate to Self-existence, or the first Original of all things; if to Self-existence, the Construction must be to this purpose, That in Self-existence are implied necessarily all those Perfections which are excepted from those Beings supposed to be produced of the Original of all things, and then follows a Confusion of the Attributes of the Deity, which are distinct in our Conception, and as the Author grants by owning Self-existence the greatest Perfection, and so distinct, that when he is pressed by the *Socinian*, that he denies the Son and Holy Spirit to have the Properties and Perfections of the Deity, he replies, That the Father's being their Original, simply considered, doth not so much as suppose necessarily the Father's Self-existence; to whom again he applies (as distinct Attributes peculiar to him)

1 Def. of the 28 Prop. p. 22.

Inde-

Independency, Self-existence, and Being, the Original of all things. So that it is one thing to say, that Beings produced by the Absolutely Perfect Being have not those Perfections which are implied in Self existence, which is an Attribute, and conceived distinct from all other Perfections of the Deity; and another thing to affirm, that such Beings may be produced by the Original Being absolutely perfect, as have all Perfections, except those that are necessarily implied in the Self-existent Being and Original of all things; for then [therein] must refer to the supposed only Self-existent Being, the Original of all things; and then the same Debate returns in a Circle, whether this be the Father alone, exclusively of the Son, which is easily determined in the Negative, by these Considerations before (as to the main) alledg'd, and I hope proved. As,

1. That the Self-existent Being, the Supreme and Original Cause of all things, cannot produce any other distinct Beings with such Perfections, as are proper to the Deity, and incompatible with any Being, but the absolutely Perfect and Self-existent Being.

2. That such Perfections as these are Omnipotency, Eternity, Omnipresency, infinite Goodness, Power, *&c.* as well as Independency, and others.

3. That those, and all the absolute Perfections of the Deity, as have been considered, are truly applied to Father, Son, and Holy Ghost, as the One true God.

So that upon the Author's Suppoſition of diſtinct Beings, produced or produceable by the Original of all Things, not having all abſolute Perfections, without exception, but ſome Perfections, as he grants, ſuch as being Eternal, infinite in Power, *&c.* will follow theſe Abſurdities.

1. That they muſt be finite Beings.

2. That they want the eſſential Perfections and Properties of God; and,

3. By Conſequence from his Hypotheſis, the Son and Holy Ghoſt are ſuch Beings; For,

1ſt. Theſe ſuppoſed Beings, muſt be either infinite or finite: If infinite Beings, and diſtinct according to this *Hypotheſis*; this contradicts the Notion of Mankind concerning One only infinite Being called God, the Original Cauſe of all Things; ſo that they muſt be finite or created Beings, (ſince there is and can be but one uncreated Being,) and, 2. conſequently cannot have any of the ſuppoſed Perfections, which are proper only to the One uncreated infinite Being, in excluſion of all other Beings; ſo that, 3. according *to this Hypotheſis*, in involving the Son and Holy Ghoſt in the rank of other Beings, diſtinct from the One abſolutely perfect Being, the Son and Holy Ghoſt are robb'd of the Titles of the One abſolutely perfect Being, and the conſequent Perfections of ſuch a Being proper to it, and incommunicable to any other ſuppoſed Beings, which is with the *Arians* to degrade them into finite Beings, and with the higheſt Injury to the Eternal Son of God, by conſequence make him ſuch, who is expreſsly Stiled

led in Holy Scripture, *Rom.* 9. 5. *God bleſſed for evermore.*

XV. Propoſition.

Suppoſing any ſuch Beings to have iſſued forth immediately from that infinite Fulneſs and Fecundity of Being which is in the Deity, each of them muſt have a right to the Name of God, in a Senſe next to that which is appropriated to the Father, ſince they have all the Perfections of the Godhead, but thoſe that muſt of neceſſity be peculiar to him.

Reflection.

To overturn this *Babel*, which is built on an impoſſible Suppoſition, it will be ſufficient to ſhew theſe things:

1. That it is repugnant to the Nature of God, that there ſhould be *in rerum Naturâ* ſuch ſuppoſed Beings.

2. That no ſuch ſuppoſed Beings can have a right to the Name of God, ſtrictly and properly taken.

3. That they cannot have any proper abſolute Perfections of the Godhead, with a reſerve of ſome ſuppoſed peculiar to the Father, and incommunicable to them.

1. It is repugnant to the Nature of God, to ſuppoſe ſuch Beings to iſſue from the Deity, immediately, by Reaſon of its Fecundity; for ſuch Beings refer to other Beings mentioned in the former Propoſition produced ſo perfect, as to have all Perfections, but what are neceſ-

ſarily implied in Self-exiſtence, or a Self-exiſtent Being; ſo the Nature of theſe ſuppoſed Beings is reduced to this, according to the *Hypotheſis*, to have ſome peculiar Perfections of the Godhead, and to want others to have ſome proper to an infinitely perfect Being, ſuppoſed the firſt and Original of thoſe others produced, or immediately iſſuing from it by reaſon of the fulneſs of the Deity: But ſuch is the * eſſential Singularity of the Divine Nature, ſays the moſt profoundly learned Biſhop *Pearſon*, that no other Being can have any Exiſtence but from that; and whatſoever Eſſence hath its Exiſtence from another is not God. Now theſe ſuppoſed Beings iſſuing from the Divine Nature, and *ex Suppoſito*, other Beings, or diſtinct from the One moſt abſolutely perfect Being, muſt have their Eſſence from this One only abſolutely perfect Being, and therefore, according to this evident Rule, cannot be God; ſo that whatſoever is the Fecundity of the Deity, it cannot conſiſt in this, of having other diſtinct Beings flowing from it, which have any of its peculiar Perfections. For all the Perfections of the Deity are neceſſarily in One infinite Being, becauſe it cannot be multiplied; and whatſoever Perfections are in other Beings by reaſon of the Fecundity of the Deity, they are finite, ſuch as overflow to a World of Beings from this One infinite Being, or Fountain of Beings; and ſo no other Beings can be properly ſaid to flow immediately from the Deity, or One infinite

* Expoſ. of the Creed. Art. 1. p. 26.

finite Being; for these must be either infinite or finite; if infinite *ex Hypothesi*, and other distinct Beings, there may be more than One infinitely perfect Being; if finite, this is repugnant to their Nature, since upon immediate eternal Issue, they must have infinite Duration. So that to apply this to the Three Divine Persons, to which this Supposition tends, they are but one infinite Being, as having one and the same Essence, wholly and entire, though after a different manner; the Father from himself, the Son and Holy Ghost by Communication from the Father. And if they have thus the same Divine Nature whole and entire, it necessarily follows, that the Three Divine Persons must have the Perfections of the Deity, every essential Property of it, which can be no more separated from a Being that hath the Divine Nature, than the essential Properties and Perfections of any Being can be separated from, or denied to it. So that the Assertion in the last part is precariously taken for granted, *viz.* of some Perfections of the Godhead peculiar to the Father, and this of necessity, since the contrary is necessary from the same Essence whole and entire in each of them; *In whom*, as the Apostle expresses it of Christ the Second Person, *Col.* 2. 9. *dwelleth the fulness of the Godhead*, with Exclusion of all other Beings, to partake of this fulness peculiar to the One infinite Being.

So that on this ground only of the same infinite Effence whole and entire in Father, Son and Holy Ghost, the Divine Perfections

are

are equally aſcribed to them, and they are implied, if not expreſſed in Holy Scripture to be Infinite, Eternal, Omnipreſent, Omni-All-wiſe, Good.

2. As the Suppoſition is falſe, ſo the Conſequence built on it, that they would have a a right to the Name of God, in a ſence next to that which is appropriated to the Father, *i. e.* according to the *Hypotheſis*, in no ſence at all of the Name of God properly taken; for they are excluded *ex Hypotheſi*, from being an abſolutely Perfect Being (which is appropriated to the Father excluſively) and ſo conſequently (as I have ſhewn) from the Titles of the One true God; and then what Right to the Name of God properly taken, ſhall we apply this incommunicable Title to theſe Beings, which are not God; for ſuch are theſe ſuppoſed Beings mentioned, granted to want ſome Perfections of the Deity, tho' ſuppoſed to have ſome peculiar to it, which is by a plain Conſequence to rob them of the Divine Nature, or infinite Eſſence, which includes all Perfections peculiar to it; ſo that to come from Generals, and ſhooting at Rovers, and apply this to the Divine Perſons, in reſpect of whom all this Equivocal Pudder is made in this Explication, to make the Son and Holy Ghoſt to want ſome Perfections of the Deity, to exclude them from the Right and Title of being moſt abſolutely perfect, and yet give them the Title of God, which ſtrictly aad properly taken, is incommunicable to any Being, but an abſolutely perfect One; for ſuch is, and muſt be that Being, to whom in

Holy

Holy Scripture, and is appropriated to those Excellencies and Titles, such as God of Gods, Lord of Lords, the One God only to be served, the true living God, God blessed for evermore; some of which are expressly, and all vertually attributed in Holy Scripture to the Son and Holy Ghost, as well as to the Father; on which Ground the Church of God hath taught us to Worship, Honour and Serve them as the One only God, having the same Divine Essence, and all the Perfections of it incommunicable to any other distinct Being or Beings.

3. So that as a necessary Consequence, without any farther Proof, from hence it follows, that the Father, Son, and Holy Ghost have all the Perfections of the Godhead, upon the Right granted to the Name of God, strictly and properly taken; for if they have not a Right to this Name in this Sence, they are not by Nature God, and have no Right to any proper Perfections of the Deity, not even to those which are granted in this *Hypothesis*, with a reserve of some peculiar to the Father. So that to conclude this Proposition, we learn no such Doctrine from the Holy Scriptures, or the Fathers Interpretation of them: By them we are directed to give Worship and Honour to the Father, Son and Holy Ghost, as the One true God; not to the Father alone, exclusively as the only absolute perfect Being, and yet to the Son and Holy Ghost, as having a partial Perfection of the Deity; which is in effect to Worship them, as by Nature not God, and which

was the guilt of the *Galatians*, tho' in a higher measure, charged on them in respect of their former Gentile State, *Gal.* 4. 8 *They served them which by Nature are no Gods.* How far they incur this Guilt, *i. e.* are formally guilty in their Consciences of this Sin, that give Honour and Worship to the Son and Holy Ghost, tho' truly God, blessed for evermore, under the Notions of distinct Beings, having not all the Perfections of the Deity, I leave to the Consideration of All, reflecting upon the Nature of the proper Object of Divine Worship.

XVI. Proposition.

It is evident from the Holy Scripure, that the Son and Holy Ghost are such Beings, viz. *that they have all the Divine Perfections but the foremention'd; such as unlimited Power, Wisdom, Goodness,* &c.

Reflection.

To take this Proposition by the right Handle, it is requisite to consider,

1. What are those Divine Perfections, from which the Son and Holy Ghost are supposed to be excluded.

2. That we may see how far it is wide of Truth, it may be material to shew, that the Holy Scripture speaks of no such Beings, as are here supposed, nor can it be inferred rightly from Scripture, that the Son and Holy Ghost are such Beings.

3. That

3. That the Divine Perfections, as allowed to the Son and Holy Ghoſt in this *Hypotheſis*, with Exception of others, is incompatible with the Divine Nature.

1ſt. What are thoſe Perfections, which the Son and Holy Ghoſt are excepted from having, and are affirmed in Propoſition 15. to be of neceſſity peculiar to the Father. We are told, Propoſition 14. That they are Self-exiſtence, and thoſe Perfections which are implied therein; but here we are at a ſtand again, by reaſon of the Equivocalneſs of Self-exiſtence, taken either as an Attribute of the Deity abſolutely, and ſo common to the Father, Son and Holy Ghoſt, as God, or a Self-exiſtent Being; or relatively in reſpect of the Perſons of the Trinity, and ſo the Father alone is a Perſon Self-exiſtent, *i. e.* from himſelf, and not from another Perſon. And no leſs, by the ſeeming Confuſion of the Divine Attributes (as I have remark'd) in this Expreſſion of Perfections, implied in that of Self-exiſtence, as if this was not a diſtinct Attribute, or Perfection, which would have been avoided by Self exiſtent Being, inſtead of Self-exiſtence (as I have ſhown.)

But the Author gives ſome light of his meaning, by enumerating illimited Power, Goodneſs, Wiſdom, as thoſe Perfections granted to the Son and Holy Ghoſt. Yet the greateſt Light we have is in the fifth and ſixth Propoſitions, where thoſe Perfections which are denied to the Son and Holy Ghoſt are declared to be all thoſe which do preſuppoſe Self-exiſtence, and expreſsly inſtanced in Independency,

pendency, and being (as he terms it) the first Original of all Beings, in which Being, (if there be any fair Construction to be made of the Expressions) the Beings of the Son and Holy Ghost are comprehended. So that 'tis plain, there is made an Exception or Exclusion of some Perfections from these Beings (as he calls them) *viz.* the Son and Holy Ghost. Insomuch that the Deity of the Son and Holy Ghost is represented as an improper Object of Supreme Honour and Worship, due only to the One absolutely perfect Being.

2d. The Holy Scriptures are against the next Step made to advance these supposed Beings, which is so much the worse, because it charges the Holy Scripture with a Declaration, that the Son and Holy Ghost are such Beings; since we are told 'tis evident from Scripture, that they are such; *viz.* as want some Perfections of the Godhead, and yet have a right to the Name of God. But where do the Scriptures mention two Beings that are God, and yet want some Perfections? From what Text can this be rightly inferred, since they declare the quite contrary in frequent mention of One God most high, as the One Supreme Being, and Maker of all things, infinite in Power and Wisdom, with a plain Exclusion of any other Being beside, to be acknowledged and worshipped as such? Do not they restrain the Name of God (properly taken) to this One Supreme, in Exclusion of all other Beings, which are not infinite Ones, or (what is all one) endued with all Perfections, as an infinite Being must be?

And

And therefore if it be evident (as undoubtedly it is) from Holy Scripture, that Father, Son and Holy Ghoſt are God properly taken, *viz.* the One true God, they muſt have the Glory of all Perfections aſcribed to them, as is by the Chriſtian Church in the Doxology; *Glory be to the Father, and to the Son, and to the Holy Ghoſt*, which the *Arians* ſought to corrupt by their feigned *Doxology, Glory be to the Father, by the Son, and from the Holy Ghoſt*, on purpoſe to inſinuate an inequality of the Divine Perſons in the Deity.

3. As to the Conceſſion of illimitted Power, Wiſdom and Goodneſs in the Son and Holy Ghoſt, excluded from ſome Perfections of the Godhead, peculiar (as 'tis aſſerted) of neceſſity to the Father. This is incompatible with the Divine Nature, and the infinite Perfections of it, which muſt all be neceſſarily conceived in one and the ſame infinite Being; the truth of which will appear from one Inſtance taken from the Divine Attribute or Perfection of infinite Being, *viz.* Neceſſary Exiſtence; either the Son and Holy Ghoſt (in the *Hypoſtaſis*, diſtinct Beings) have neceſſary Exiſtence or not: If we deny neceſſary Exiſtence to their Eſſence or Being, then indeed they cannot have this Attribute of neceſſary Exiſtence applied to them in any reſpect even of Being, but then it will follow, they are not God by Nature, ſince neceſſary Exiſtence is as neceſſarily included in the Being or Nature of God, as Three Angles and Three Sides in the Nature of a Triangle.

On

On the other Hand, if it be granted, that they have this Perfection of neceſſary Exiſtence, the Conſequence is, they have all abſolute Perfections of the Deity: For a Being neceſſarily exiſtent, is boundleſs in Perfection, endued with all Perfections poſſible to infinite Being; and therefore *vice verſâ*, where there is unlimitted Power and Wiſdom, or any other Infinite Perfection: This as plainly argues neceſſary Exiſtence, and all other Perfections to be in the ſame Subject, and rightly aſcribed. On this the Apoſtle, *Rom.* 1.20. ſeems to ground his Argument of the *Eternal Power and Godhead*, which he proves from the *viſible Things of the Creation.*

Hence the Holy Scripture makes frequent mention of thoſe Attributes of the Divinity, and applies them to the One God, the Lord *Jehovah*, who is deſcribed to be Eternal, infinite in Power, Wiſdom, Goodneſs, *&c.* that we might Worſhip him alone, as the One true God, to whom theſe Titles are peculiar: So that grant any of theſe Divine Attributes to any Being, and according to the Scripture, it is an Acknowledgment of its being infinite in Perfection, *i. e.* God moſt High; and on the other Hand, to deny any of them to a Being, is in effect to deny that Being to be truly God, which ſhews all Perfections to be neceſſarily concentred in that Being, to which the Name and Glory of the Divine Perfections are truly aſcribed.

XVII. Propo-

XVII. Propoſition.

And they are always ſpoken of in Scripture, as diſtinct Beings and Perſons (according to the proper Signification of this Word) both from the Father, and each other. Nor are ſo many Men and Angels more expreſsly diſtinguiſhed as different Perſons or Subſtances, by our Saviour or his Apoſtles, than the Father, Son and Holy Ghoſt ſtill are.

Reflection.

Here is a confounding of the Terms Perſon, Being, and Subſtance, and an Appeal to the Holy Scripture, as equally implying Father, Son and Holy Ghoſt to be Three diſtinct Beings or Subſtances, as well as three diſtinct Perſons; and moreover to expreſs them as different Subſtances, and as diſtinct, as it doth Men and Angels.

For Anſwer. It is granted that the Holy Scripture ſpeaks of the Father, Son and Holy Ghoſt as diſtinct from each other; the Father from his only begotten Son, and the Holy Ghoſt diſtinct from both. And indeed, the Relation which theſe Names import (as the Chriſtian Church acknowledges againſt the *Sabellians*) doth imply a real Diſtinction to be proved from ſeveral Texts of Scripture; ſo that the Father is not the Son, nor the Son the Holy Ghoſt; yet in the Terms of the Schools, *alius & alius*, One and another Perſon in the Trinity, but not *aliud & aliud*, One and

and an other Being, according to the *Athanasian* Creed, *One Person of the Father, another of the Son, and another of the Holy Ghost*, yet of one Substance, *their Glory equal*, &c.

But tho' the Scripture distinguishes them in the fitly applied Term [Person] of the Christian Church; yet it involves them One God, *i. e.* One Infinite Being, as doth the Christian Church in all Ages; a plain Demonstration that they did not (with the Author) confound the Terms of Person, Being, and Substance.

The *Greek* Church made use of the Word *Hypostasis*, which (according to the Fathers, even before the Council of *Nice*, highly esteemed by the Author) denotes τρόπον ὑπάρξεως the manner of their Subsistence in the Deity, and the *Latin* Church *Persona*, some of which scrupled the use of the Word *Hypostasis*, (as St. *Hierom* gives the Reason.) least they might seem in their Tongue to affirm there were Three Substances in the Deity, and because the subtle *Arians* and *Sabellians* abused the Simple, by confounding *Hypostasis* and οὐσία; upon which the Fathers were very cautious in distinguishing *Hypostasis* or Person from Substance, to avoid the Consequence of a Trinity of Substances, from a Trinity of Persons; which granted, would imply Three distinct Infinite Minds and Beings in the Godhead, contrary to the received Notion, and indeed destructive of the Unity of God: And therefore abhor the speaking of

*St. *Hier.* Epist. 57. *Damas.* Tom. 2. p. 417.

the

the Bleſſed Trinity in ſuch Confuſion, diſtinguiſh more accurately Perſon and Subſtance. They are, ſaith St.* *Ambroſe*, ſpeaking of the Three Divine Perſons, *Divinitate unum*, and more home to our purpoſe, *in ſubſtantia Trinitatis nec ulla eſt differentia.* And St.† *Auſtin* declares, by reaſon of the One Eſſence it ought not to be ſaid Three Subſtances, leſt the Expreſſion imply Three Eſſences.

It is in vain to heap up Teſtimonies of Fathers, either before or after the Council of *Nice*; for thoſe before, tho' they did not expreſs themſelves ſo cautiouſly as to leave no Occaſion to the ſubtle *Arians*, after to pervert their Senſe; yet their Doctrine may very fairly be accommodated to the Terms of the Chriſtian Church, after the Birth of the *Arian* Hereſie, when they ſpoke more accurately and cautiouſly, and diſtinguiſhed between Eſſence, or Subſtance, and Perſon, implying as the Fathers before and after the great Council of *Nice*, that there was an Oneneſs of the firſt, *viz.* Eſſence or Subſtance in the Deity, and a Plurality of the laſt, *viz.* Perſons.

In this, according to the true Chriſtian Doctrine, conſiſts the Trinity in Unity, and Unity in Trinity, reconcilable with the frequent Aſſertions of One God in Holy Scripture, but never with this *Hypotheſis* of Three diſtinct Beings or Subſtances; tho' this Para-

* St. *Ambr.* in *Symb. Apoſt.* Cap. 10. † St. *Auſtin*, Lib. 5. Cap. 9. *de Trin.*

graph,

graph, like the Two-columned Pages of *late Authors, make a great Noiſe with Scripture.

As to the Compariſon of the Diſtinction of the Son and Holy Ghoſt, with that of Men and Angels, as abetted in Holy Scripture: 'Tis readily granted, that they are mentioned as really diſtinct in the Holy Book, but yet involved One God, *i. e.* One and the ſame Infinite Being; ſo that till it can be proved, that God is a *Species*, as Man and Angel, Terms predicated of many of the ſame kind, (which is to multiply the Deity, as the Angelical and Humane Nature is multiplicable,) the Diſtinction is not parallel; but it remains firm, according to the Fathers, that there is One and the very ſame Subſtance, and Three diſtinct Perſons in the Deity; One Subſtance without difference; One Will, Power, and Majeſty, which cannot be affirmed of Men or Angels, who differ from each other of their *Species*, or at leaſt it is not contrary to their Nature to do ſo, as it is to the Nature of God. And therefore the Parallel is ill drawn from Holy Scripture, till he can prove, that as it ought to involve the Father, Son, and Holy Ghoſt to be One God, or Infinite Being, ſo likewiſe all the Generation of *Adam* One Man, and all the Angels in Heaven One Angel.

* *Socinian* Writings.

XVIII. Propoſition.

It is a very preſumptuous Conceit, that there can be no way but that of Creation, whereby any thing can be immediately, and only from God, which hath a diſtinct Exiſtence of its own, or that no Beings can have Exiſtence from him by way of neceſſary Emanation, of which we have a clearer Idea than of volantary Creation; it is a Word of the Ancients, both Fathers and Philoſophers, nor can a better be found to expreſs what is intended by it, viz. *a more excellent way of exiſting than that of Creation.*

Reflection.

The former Paragraph, containing a Confuſion of Beings, Subſtances and Perſons; this advances to prove a Trinity of diſtinct Beings in the Godhead. But there lies in the way (as he calls it) a preſumptuous Conceit, that there cannot be other Beings *ex Hypotheſi*, diſtinct from God, or as it is carried on in his *Hypotheſis*, Beings diſtinct from God the Father, (alone implied in this *Hypotheſis* to be a Self-exiſtent Being,) which have Exiſtence from him by neceſſary Emanation. This preſumptuous Conceit is to be removed; but if it prove a true Conſequence of the generally received Notion of God, and the Sentiment of the Church of God conſequent of their aſſerting the Father, Son, and Holy Ghoſt to be the One True God, *i. e.* One Infinite

Being endued with all Perfections, then his Contrary Assertion hath a Right to this Title of a presumptuous Conceit.

To try this from the most compendious Notion of God agreed on, *viz.* a Being Infinitely Perfect, which includes Unity or Oneness of Being, in exclusion of all other distinct Beings, to be absolutely Perfect; and also includes necessary Existence, which is as essential to God, as three Angles to a Triangle. Now the supposed Beings necessarily emanative from God exist necessarily, or have no necessarily Existence: If they exist necessarily, then the Consequence is, there are more than one necessarily existent Being, which is contrary to the Notion of Mankind, and shakes the very Being of God; and yet I know not how it can be avoided as a necessary Consequence of his *Hypothesis*, tho' he would deny, that Beings supposed to have a necessary and eternal Emanation, should not have necessary Existence; for in his own Instance, the Light of the Sun doth as necessarily exist as the Sun it self, and the Objection doth not lie against the Son and Holy Ghost, in the Sense of the Catholick Church, eternally issuing from the Father, because they are involved One God, that is, Infinite Being, and denied to be Two distinct Beings or Substances, as having the Divine Essence whole and entire in each, and consequently all Absolute Perfections included in the Divine Essence.

If these supposed necessarily emanative Beings are not (necessarily existent Beings, then they

they cannot be truly God, in whose Notion is included a Being necessarily existent, and then they must be external Emanations of the Deity, and consequently finite Beings; for all Beings that want any absolute Perfection, are such, and pass from Non-being to Being: So that for any Being, *ex supposito*, a Being distinct from God, or One Infinite Being, to be necessarily emanative from all Eternity, and yet produced by voluntary Creation, is inconsistent; and yet to this Absurdity the Author is reduced by his Notion of distinct Beings from God eternally emanative, since they must be finite, and consequently by a voluntary Creation of the Almighty produced into Being, as well as preserved in Being by the Counsel of his Will. It remains therefore, as an unshaken Truth against the Author, that there is but one independent Being, which includes in it necessary Existence; that all other supposed Beings are produced into Being by voluntary Creation, and consequently are not necessarily emanative, but by the Will of this One Supreme Cause of all things, determined to exist or not exist, *i. e.* to have a beginning or end of Existence. And therefore we may safely conclude, that it is so far from being a presumptuous Conceit, that (as the Author would imply) there neither are nor can be Beings distinct from God, *i. e.* the only necessarily existent Being, and Cause of all other Beings, which exist by necessary Emanation from him, that it is the reasonable Sentiment of the Christian Church, nay of Mankind, inferred from the Nature

of God, and all other Beings ſuppoſed diſtinct from him.

Notwithſtanding, the Author goes on in this Propoſition to prop his Aſſertion by an Inſinuation of the Suffrage of ancient Fathers and Philoſophers, and tells us, they conſpire in uſing the word Emanation as a more excellent way of Exiſtence. Well, 'tis granted, that both Modern and Ancient Philoſophers, and if he will, all the Generations from *Adam*, agree, that it is more noble to exiſt neceſſarily from all Eternity, than to be brought into Being by the Omnipotent Will: But do the Ancient Fathers and Philoſophers conſpire by virtue of this Word againſt the Aſſertion of all Beings diſtinct from God to be by voluntary Creation? This, if he had proved, he had done ſomething to bring them into his Conſpiracy. Do they apply this moſt excellent way of Exiſtence to a Plurality of Beings, ſuppoſed diſtinct from the One Abſolutely Perfect Being? He ſhould have told their Names, and expreſly produced their Opinions, and then they might have been examined by the Touchſtone of Truth, and the Reader have diſcerned whether they were conſiſtent with the Notion of One neceſſarily exiſtent Being: But this the Author carefully avoids, I mean to produce expreſs Allegations, tho' he calls upon the Ancient Fathers and Philoſophers to avouch his Opinion.

In a word, the true Chriſtian Philoſophy teaches us, that Father, Son, and Holy Ghoſt is the One God, *i. e.* a neceſſarily exiſtent Being;

Being; and tho' the Ancient Fathers may apply the word Emanation to the Son and Holy Ghoſt, yet not with a Deſign to infer the Diſtinction of Beings or Subſtances in the Deity, but to denote the diſtinction of Perſons, and τρόπον ὑπάρξεως, or manner of Exiſtence (as the Ancient Father *Juſtin Martyr* ſpeaks) in the Unity of the Godhead.

Firſt Part of the XIX. Propoſition.

It is no leſs preſumptuous to affirm, that it is a Contradiction to ſuppoſe that a Being can be from Eternity from God the Father; if it is poſſible, it may be from him in a more excellent way than that of Creation.

Reflection.

I ſtop here, not to wave the Examination of the remaining part of this Paragraph, but remark more particularly the Miſt intended to be caſt before the Reader's Eyes; for if the Author had intended fairly by dint of Argument to prove his *Hypotheſis* of Three diſtinct Beings in the Deity, he would have ſaid a diſtinct Being, inſtead of [Being] ſimply put, which makes a vaſt difference in the Truth of the Propoſition; for put in diſtinct, and the Propoſition cannot be true, but muſt be allowed a preſumptuous Affirmation; but leave out diſtinct, and put Being ſimply, as 'tis here, it may admit of a Catholick Interpretation of the Truth concerning the Gene

ration of the Son, and Proceſſion of the Holy Ghoſt from God the Father; but then it is nothing to the purpoſe, and no Prop to this *Hypotheſis*, as I ſhall endeavour to ſhew.

1. As firſt, a diſtinct Being cannot be from God the Father by a neceſſary and eternal Emanation, and conſequently not by any way more excellent than that of Creation; for this ſuppoſed Being is either infinite, or finite: If an infinite Being, and diſtinct, as this *Hypotheſis* implies, it is repugnant to the Nature of God, which is ſo a One infinite Being in the Senſe of Mankind, as to exclude Plurality of Beings in the Deity, and conſequently diſtinct Beings. So that ſince ſuch ſuppoſed Beings cannot be, it is far from Preſumption, to affirm, that they cannot be from the firſt *Hypoſtaſis* in the Bleſſed Trinity, God the Father, by any way either more or leſs excellent than Creation, and conſequently not by neceſſary and eternal Emanation. Therefore ſince there is no *medium* between an Infinite and a Finite Being, it remains that every ſuppoſed diſtinct Being from God the Father muſt be a Finite Being: This is the unavoidable Conſequence from this *Hypotheſis*, ſince the Son and Holy Ghoſt are declared in it to be Beings diſtinct from God the Father; ſuch a Spirit of Contradiction doth poſſeſs theſe 28 Propoſitions! Now if this ſuppoſed diſtinct Being from God the Father muſt be a Finite Being, it muſt be by voluntary Creation; for every Finite Being muſt paſs from Non-being to Being, *i. e.* be produced out of nothing, and this certainly by

by the Will of the Creator: It muſtbe made to diſtinguiſh it from the One Creator, or One Infinitely Perfect Being, which is God.

2. [Being] put ſimply, as it is by the Author, and aſſerted to be from God the Father by a more excellent way than the Creation, may admit of an orthodox Senſe, inaſmuch as the Son and Holy Ghoſt acknowledged God, *i. e.* the One Infinite Being, as well as the Father, and according to the *Nicene* Fathers, *God of God*, *i. e.* God the Son (and ſo by Inference, God the Holy Ghoſt) from God the Father, as having the ſame Divine Eſſence wholly and entirely communicated from him, which only denotes the manner of their Subſiſtence in the Deity, and excludes Plurality of Beings in it; ſo that this implies no ſpecifick God, or diſtinct Beings in God, and ſo is nothing to the Author's Purpoſe, unleſs to wheedle the Readers into his Opinion by caſting a Miſt before their Eyes. Let this then be the Concluſion, That he paſs for a Man of a Spirit of Contradiction, that aſſerts there may be a diſtinct Being or Beings from God the Father by a more excellent way than Creation: But let him paſs free from the Imputation of a preſumptuous Conceit, that acknowledges the Son, and Holy Ghoſt, God, (but ſtill one and the ſame God, or One Infinite Being) from God the Father, as having the Divine Eſſence from him by Communication, a more excellent way than voluntary Creation.

It now remains to examine what work the Author makes with his Illuſtration from Philoſophy in the remaining part, which follow s

Second Part of the XIX. Propoſition.

And we have an Illuſtration of both theſe laſt Propoſitions, by ſomething in Nature: For, according to our vulgar Philoſophy, Light doth exiſt by neceſſary Emanation from the Sun, and therefore the Sun was not before the Light, which proceeds from thence in order of Time, tho' it be in order of Nature before it; and the Diſtinction of theſe two Priorities is much older than Thomas Aquinas *or* Peter Lombard, *or any Schoolmen of them all, or Chriſtian Man either.*

Reflection.

The Two Propoſitions he referrs to, as having an Illuſtration from the Sun, and its Light, according to the vulgar Philoſophy are the 18th. and 19th. Propoſitions, which (he ſays) *do ſpeak his Explication of the Holy Trinity.

* 21. Prop.

I ſhall therefore endeavour to ſhew theſe things:

1. That Illuſtrations pretended to be fetch'd from Nature in general, are not to be brought as Proofs in this Debate, but to be fetch'd higher from the Nature of the thing it ſelf.

2. And

2. And then Secondly, the particular Instance doth not at all Illustrate what it is brought for.

1. Proofs from Similitudes, or Allusions drawn from Nature, are very weak, especially when the thing they are fetch'd for is opposed (for Instance the 18th. Proposition) as inconsistent with the Nature both of a Finite and Infinite Being, much more it argues a low Water of Proofs, when the Illustrations stand for such, which are drawn out of the Limbeck of Vulgar Philosophy, which the Author boasts to be older than Christianity, and yet when all is done, are nothing to his purpose, and do not Illustrate what he intends, as I shall endeavour to shew, both from the Ancient Fathers, which make use of this Allusion, and also from the consideration of the Nature of the Sun, and its Light.

1. The Ancient Fathers before and after the *Nicene* Council make use of this kind of Illustration, as *Lactantius* and others before (whose expres's Testimonies it is needless to produce) as do the *Nicene* Fathers themselves in their known Assertion in their Creed, *Light of Light*, expres's'd of the Son, against the *Arians*. And *Athanasius* himself, with others, after the stating punctually of the Question in Debate about the true Divinity of our Saviour. But can any one believe, that they intended these Illustrations as Proofs of distinct Beings by necessary Emanation from the Deity.

2. To consider the Nature of the Illustration drawn from the Sun and its Light, according

cording to the Vulgar Philoſophy (as he calls it) becauſe that ſuppoſes a Priority of Nature in the Sun before its Light, though not Priority of Time. The Light here ſpoken of may be taken either *materialiter* or *formaliter*. If the firſt way, the Author's Concluſion is not neceſſarily true, *viz.* That the Sun was before the Light, which proceeds from thence, in order of Nature, though not of Time, for the Almighty might have formed the Sun from the diſperſed Light, præcreated, and afterward collected by his Infinite Power into one Body. That it was ſo, many Divines that embrace the Vulgar Philoſophy (as he calls it) and alſo the diſtinction of the priority of Time and Nature, do Argue from *Gen.* 1. 5. *And God ſaid, Let there be Light, and there was Light.* Ver. 6. *And God called the Light Day, and the Darkneſs Night; and the Evening and the Morning were the firſt Day.* Ver. 16. *And God made two great Lights, the greater Light* (viz. the Sun) *to Rule the Day.*

If we take the Light of the Sun *formaliter*, then the Author's diſtinction of the priority of Nature and Time, applyed to the Sun and its Light, amounts to no more than this, *viz.* that the Sun cannot exiſt without neceſſary ſtreams of Light, and that it is Eſſential to the Sun to conſiſt of Light, though not to Light to be modified into a Sun. So that I may ſafely conclude, that the Proof drawn by the Author, from the Sun and its Light, and the diſtinction of the priority of Nature and Time applyed thereto, doth not in the leaſt

leaſt confirm his Hypotheſis, or Illuſtrate (as he ſays) the laſt Propoſitions. *Viz.* 18th. 19th.

XX. Propoſition.

And if any thing can be from another thing by way of Neceſſary Emanation, it is ſo far from being a Contradiction to ſuppoſe, that it muſt only be in order of Nature before it; that 'tis moſt apparently a Contradiction to ſuppoſe the contrary.

Reflection.

Let this paſs for an undeniable Propoſition, which ſeems to conſpire as little againſt the Truth debated, as for the Author and his Hypotheſis.

XXI. Propoſition.

Our 18th. *and* 19th. *Propoſitions do ſpeak our Explication of the Holy Trinity, to be as contrary to* Arianiſm, *as to* Socinianiſm, *ſince the* Arians *aſſert, that there was at leaſt a moment of Time when the Son was not: And that he is a Creature.*

Reflection.

To skreen the Hypotheſis from favouring either *Arianiſm* or *Socinianiſm*, here is attempted a Proof of this Explication being contrary to both, becauſe "The 18th. and 19th. Propoſitions (the Author's Expreſſion) do "ſpeak our Explication contrary (*tam quam*) "to

" to both. But how so? Why, because the *Arians* do assert, " There was at least a mo-" ment of Time when the Son was not: " And that he is a Creature. But how does this Explication blow contrary to *Arianism*, or is inconsistent with it? Because the 18th. and 19th. Propositions do oppose the gross Doctrine of *Arius*, in his Tenent of God the Father not being always a Father, and his express Conclusion from it, that the Son had a beginning, and was made of nothing, as the rest of the Creatures. But this Gross and Blasphemous Doctrine was condemn'd by the *Arians*, such as were Convict for such, and expell'd the Communion of the Church. So that the *Arians* finding they could not prevail with the gross Expressions of *Arius*, fell a refining the Expressions concerning the Son of God, whose true Divinity was in Debate between them and the Catholicks, insomuch, that they condescended to assert Solemnly in Synods, That God the Son was maker of all things, that he was not made of nothing, or as the rest of the Creatures, that he was begotten of the Father before all Worlds: And sometimes they would subscribe in open Synods, That he was like the Father in all things. And then at another Synod, the same Party subscribe, that he was unlike the Father; and then resolve their Honesty into this Explanation (as the *Acasians* did) that the Son was like the Father, *quatenus* Father, but unlike as God. So that *Arianism* was a meer *Proteus*, that chang'd it self into divers shapes, according as it was countenanced

nanced by the Emperors, and one Party prevailed, among the ſeveral Sects of *Arians*, who would condemn one another, yet all join hand in hand againſt the Orthodox, and accordingly they had ſeveral Names from the Authors and Ringleaders of their particular Sects, as *Aetians*, *Acaſians*, *Euſebians*, *Eunomians*: The chief of which were called *Anomians*, becauſe they aſſerted, the Son of God was unlike the Father: What then was the Agreement of the *Arians*? In what doth *Arianiſm* conſiſt in the ſenſe of the Catholick Church? What by the Catholick Church was made the Teſt of *Arianiſm*? why the *Arians* agreed, in the inequality of the three Hypoſtaſes or Divine Perſons in the Deity, as being of a different Subſtance, and conſequently received the Word Conſubſtantial, or the Expreſſion of one Subſtance applyed to the Son, as the only Teſt of *Arianiſm* by the *Nicene* Fathers. This they would not endure, but refuſed peremptorily, that they might impoſe on the World, by Subtilty and Equivocation in other Terms, which, if rightly taken, were Orthodox enough; and all this in order to retain the inequality of the Three Perſons in the Deity. This made St. *Hierom* exclaim *totus orbis miratus eſt, ſe Arianum fieri*, as catch'd in the Trap of *Arianiſm* unawares againſt their own minds. So now to apply all this to the Hypotheſis. If the Aſſertion of God the Father alone being God, moſt abſolutely perfect, if the excluſion of the Son and Holy Ghoſt from being God in this higheſt ſenſe (as he calls it) if the denying them

ſome

ſome abſolute Perfections of the Deity amount not to the favouring or maintaining true *Arianiſm*, it may be granted that the Author's Explication is wholly contrary to it. Further, if thoſe (as I have remark'd) were juſtly reputed *Arians*, and for it excluded the Communion of the Catholick Church, who came up ſometimes to the Expreſſion of the Son's being like the Father in all things, becauſe of their equivocal Interpretation of it, to ſide with the much different Expreſſion of thoſe that aſſerted the Son was unlike the Father, though the firſt Expreſſion admits of a ſound and Orthodox Interpretation, I cannot ſee but that the Author and his Hypotheſis (after all this varniſh, and flouriſh, and proteſtations) is ſo contrary to *Arianiſm*. And if this Hypotheſis be *tam quam* (to take the Author's words) juſt as contrary to *Socinianiſm* as *Arianiſm*, the *Socinians* ought to ceaſe to trouble the World with the noiſe of their Wit and Reaſon, if they did not Complement the Author in a Letter of Thanks, and extol this Explanation of the Trinity, after a long fit of Scorn and Laughter beſtowed on all others beſides.

XXII. Pro-

XXII. Propoſition.

Although we cannot underſtand how it ſhould be no Contradiction to affirm, That the Three Perſons are but One numerical Being or Subſtance, yet hath it not the leaſt Shadow of a Contradiction, to ſuppoſe that there is an unconceiveably cloſe, and unſeparable Union, both in Will and Nature, and ſuch a Union may be much more eaſily conceived between them, than can that Union which is between our Souls and Bodies; ſince theſe are Subſtances, which are of the moſt unlike and contrary Natures.

Reflection.

1. Here is exploded the Unity of the Divine Nature, in Father, Son, and Holy Ghoſt, as it involves them, One numerical Being or Subſtance, and this for fear of a Contradiction, ſince it may be ſo as far as the Author underſtands, though in Modeſty he will not directly charge the Chriſtian Church with it.

2. Here is propoſed a Salvo of this *Hypotheſis*, whereby, without Shadow of Contradiction, the Three Divine Perſons, ſuppoſed Three Diſtinct Beings in the Deity, are inſeparably united in Will and Nature.

As to the firſt Part, to make this μορμολύκειον of a Contradiction to vaniſh, (which Fancy hath conjured up in the Aſſertion of the Trinity, being but One Numerical Being or Subſtance. I ſhall endeavour

1. To

1. To prove that the Unity of God consists in One Numerical Being or Substance, according to natural Religion.

2. Also according to revealed Religion, that the Holy Scriptures superstructs on the natural Notion of One God, and involves the Father, Son, and Holy Ghost, One God, in the Sence of One Numerical Being or Substance.

3. That the Three Divine Persons, are on no other Account acknowledged or worshipped, in the declared Sence of the Church, there is One God, but as One Numerical Being, or Substance, and that this is the true way of acknowledging the Trinity in Unity, and Unity in Trinity, to be worshipped.

1. It is the dictate of natural Religion, and the agreed Notion of mankind, That God is an absolutely perfect Being, in whom all Perfections do center, on whom, as the Original Cause, all Beings do depend. There is the same Evidence and Agreement, that such a Being can be but One. This the Pagans, as well as the Jews and Christians do acknowledge: So that to assert One God, is according to the Voice of natural Reason, to affirm there is but One infinitely perfect Being, on which all Beings distinct do depend. The Assertion, according to the true and natural Notion of God, doth exclude a plurality of such Beings, and consequently, if we attribute this Notion to any supposed distinct Beings, we frame a God, contrary to the Fundamental Notion, and set up them in our Imaginations, who by Nature are not God.

2. I take it for granted, that divine Revelation is not contrary to natural, in this Fundamental Truth of all Religion, There is but One God. It ſuppoſeth this Fundamental Notion, and ſuperſtructs on it; it confirms it in the Old Teſtament by frequent inculcation of our Duty to God, grounded on this Unity of the Godhead. *There is but One God only, and that God himſelf knoweth no other.* Theſe, and ſeveral other Expreſſions in the Old Teſtament, do directly lead us to the only Acknowledgement of the One God (according to the Fundamental Notion) to whom alone we muſt make our Addreſſes, as the Object of Divine Worſhip, and there is no contrariety in the Holy Scriptures. The New Teſtament confirms the ſame Duties peculiar to the One God, ſtill in the ſame Notion, elſe the Holy Scriptures would leave us in Confuſion about the Fundamental Notion of God, and we ſhould contend about we know not what, in paying our expreſs Duty to the One True Living God: And therefore St. *Paul* tells us, *To us (Chriſtians) there is but One God*; and I hope when he declared our Saviour, as I think 'tis evident from his Epiſtles, to be the True God, ſo as to be honoured with divine Worſhip; he implied him to be this One True Living God. However, the Holy Scriptures do attribute to him the incommunicable Properties of ſuch a Being; and therefore, though they ſpeak of the Father, Son, and Holy Ghoſt, (in the New Teſtament) as diſtinct, ſo that the Father is not the Son, nor the Son the Holy Ghoſt, yet

assert them One, and involve them One God, according to the Fundamental and Natural Notion of One God.

3. From the Holy Scriptures, I proceed to the Sentiments of the Christian Church, consonant thereto, placing the Unity of the Divine Nature in the Three Persons, in a numerical Unity, such as is proper only to One numerical Being, or Substance. The Author indeed (in a slighting way) grants the Schoolmen and Moderns to agree in this Point; but he might as well have said the Church of *England*, nay the Catholick Church, for divers Ages, and have charg'd them with a Contradiction, in his modest Terms, as far as he could understand. Further, the Church may be very well thought to be agreed in this Point, as well before as after the Rise of the *Arian* Heresie. I shall not stand to heap up particular Allegations from the *Ante-Nicene* Fathers, because it is evident, that, with St. *Augustine*, they acknowledge in the Blessed Trinity, one Mind, one Will, one Substance, numerically, and not as this *Hypothesis* infers, one specifical Substance, which destroys the True Unity of God, which the Ancient Fathers strenuously defended against the Pagans, who charged them with *Polytheism*, for acknowledging and adoring the Three Divine Persons. And how do these Fathers answer it? Why, with *Lactantius*, and *Tertullian*, and *Justin Martyr*, and *Clemens Alexandrinus*, That they were ἓν, one Mind, one Substance, one Spirit, *unum magnum*, one most excellent Being; That they adored but

One

One God, as *Justin Martyr*; and explain the One God of *Israel* to be the Blessed Trinity, and apply not only (as this Father) the Appearance of the God of *Israel* to the Son, or eternal *Logos*; but those Places of Scripture, to the Blessed Trinity, which speak of the One Only God of *Israel*, the One Only True God, the Only Sovereign Good, without exclusion of either Divine Persons. In a word, their Acknowledgment of each Person to be the True Living God, and asserting there is but One True Living God, with the μία ὐσία, ὁμοσία, sameness of Essence or Nature, does clearly prove their Assent in this Point, as well as their Belief of our Saviour to be the True God, clearly proved by the Learned Dr. *Bull*, from the Testimony of the *Ante-Nicene* Fathers. And they seem very cautious of admitting any Expressions that would interfere with this Fundamental and Numerical Unity of God; for when St. *Denys*, Bishop of *Alexandria*, in his Warmth against *Sabellius*, had in his Treatise us'd some Expressions that seem'd to inferr Three Substances in the Deity, the Bishops of the Church were much moved, and conjured him to explain himself, and write an Apology, wherein he wipes off the Charge, and was reputed afterwards as very Orthodox. *Athan. de St. Dionis.*

Next, as to the Sentiment of the Fathers and Moderns in this Point, the concurring Testimony of the Catholick Church, after the Birth of the *Arian* Heresie, it is evident the Fathers did maintain the ἑνότητα φύσεως καὶ ὐσίας,

the fameneſs of Nature, and Eſſence, againſt the *Arian* ἑτερότητα, or difference of Subſtance in the Divine Perſons, they adher'd to the ſame Subſtance in the Council of *Nice*, as the only Teſt of Heterodoxy in the Myſtery of the Bleſſed Trinity, to preſerve this true and fundamental Unity with the Equality of the Three Divine Perſons, againſt all Oppoſers. In a word, the Catholick Church from this Age, hath adher'd to the Council of *Nice* in this Point, and the Church of *England* more fully, in adhering to the firſt Four General Councils, and incorporating the *Nicene*, or *Conſtantinopolitan*, and *Athanaſian* Creeds, into her moſt excellent Liturgy. Now if this be not ſufficient to convince the Author, in the Sentiments of the Chriſtian Church, That the Unity of God is numerical, (and not ſpecifical, as is inferred from this *Hypotheſis*,) and that there appears no Contradiction in aſſerting the Bleſſed Trinity to be One numerical Being or Subſtance, I cannot help his Underſtanding. Nevertheleſs, the Argument is cogent againſt his *Hypotheſis*, as well as the *Arian* and *Socinian*, and brings them all to this *Dilemma*, either, That there is but One Only numerical Infinite Being which we call God; or, That this numerical Unity of God is placed in One Perſon, *viz.* the Father: This laſt by a fair Conſequence, if not direct Expreſſion, is drawn from this, and the *Arian Hypotheſis*, denying to the Son and Holy Ghoſt ſome abſolute Perfections of the Deity granted to the Father; and the *Socinian Hypotheſis* aſſerts the Unity of God in One

One Person, *viz.* the Father, in exclusion of the Son and Holy Ghost, under colour of preserving the true numerical Unity of God, or One Infinite Being, and lay this as an Objection against the Trinity of Divine Persons; which is none in the Catholick Sense, involving them one Being or Substance, attributing to them all the entire absolute Perfections of the Deity, by reason of the same Infinite numerical Essence subsisting in them. But the Objection is strong against this *Hypothesis* of Three distinct Beings or Substances in the Deity, which I leave to shift for its self against the Attacks of its Opposers.

But to proceed more briefly in the Discussion of the last part of this Proposition, *viz.* That there is an inseparable close Union both in Will and Nature in them, (the Three Divine Persons,) *&c.* I shall pass by the particular Consideration of his imaginary Fear of a Contradiction, by reason of which his *Hypothesis* approacheth nearer to a real one, and only remark, the Impossibility of Unity in Will and Nature, whom he hath set by a fair Consequence of his *Hypothesis* at an Infinite distance; it is as repugnant to their Nature, according to this *Hypothesis*, as for to unite the Poles of the World, and make two parallel Lines meet. Three distinct Beings of illimited Perfections, must have as distinct Will and Nature, tho' it were granted they may be One in Consent of Will, and Agreement of Nature. So that Union is equivocally put for Unity, which are not promiscuously to

be uſed in this Caſe, the one reſpecting the Perſons in the Deity, the laſt the Oneneſs of Eſſence in the Deity; Unity reſpects properly one thing, and Union ſeverals agreeing in one. But what is this Union? It is deſcribed by theſe Properties or Characters:

1. An inſeparable and inconceivably cloſe Union.

2. Yet Secondly, more eaſily conceived than the Union of Soul and Body.

1. As to the Firſt, it is granted, That the Union of Three Divine Perſons is utterly unconceivable according to this *Hypotheſis*, by virtue of which their Will and Nature are made infinitely different, diſtinct, and unequal; but to take the Expreſſion by the beſt handle, let the meaning be, not utterly inconceivable, but as to the manner, and our inability, to comprehend this ineffable Union: But why then more eaſily conceived, than the Union of Soul and Body; This Inſtance makes againſt the true and proper Unity of the Divine Nature, which is One; whereas the Soul and Body are Two different and diſtinct Subſtances, and have their different and diſtinct Natures. Objection, *But theſe make One Perſon conſiſting of Soul and Body, But how is it?* By Compoſition, which is incompatible with the Divine Nature. Further, Soul and Body cannot make, after the cloſeſt Union, One Subſtance, becauſe (in the Author's Expreſſion, they are of the moſt unlike and contrary Nature; *i. e.* it is contrary to apply the Nature of both to be the ſame thing,

thing, in the ſame reſpects; for this were to affirm, that the ſame is material and immaterial, that a thinking Subſtance and Matter is the ſame Subſtance, yet as contrary are the Three ſuppoſed Subſtances in this *Hypotheſis*; the One of moſt abſolute Perfection, the other Two diſtinct Subſtances, wanting ſome Perfections, (*viz.* ſuch as is ſuppos'd in the Firſt Beings.). So that by a juſt Conſequence from this *Hypotheſis*, the Three ſuppoſed Divine Subſtances are as contrary as Finite and Infinite Beings; which, laſtly, to unite in the ſimple and perfect Nature of God, will be eaſily granted to be both inconceivable and impoſſible.

XXIII. Propoſition.

Since we cannot conceive the firſt Original of all things to be more than One numerically, and that we acknowledge the now-mentioned Union between the Three Perſons, according to the Scriptures, together with the entire Dependance of the Two latter upon the Firſt Perſon, the Unity of the Deity is to all Intents and Purpoſes as fully aſſerted by us as it is neceſſary or reaſonable it ſhould be.

Reflection.

Here we have aſſerted firſt what the Author cannot conceive, then his Acknowledgment of the Union of the Three Divine Perſons, and this (as he ſays) according to

the Scriptures; laſtly, the Concluſion from both.

1. As to the firſt, it is granted, That the Original of all things is and can be but One numerically, *i. e.* One God, or One only numerical Being: But the Queſtion is, To whom this Sameneſs or Oneneſs of Being is applied; whether to the Father only, excluſive of the Son and Holy Ghoſt, according to this *Hypotheſis*; or to the Father, Son and Holy Ghoſt, according to the Sentiments of the Catholick Church? For in it is aſſerted, That the Father alone is the firſt Original Being, and the Son and Holy Ghoſt two diſtinct Beings, comprehended in thoſe Beings, of which the firſt being ſuppoſed a diſtinct Being, is the Original, and on whom all things and other Beings do depend. So that according to this *Hypotheſis*, it is unconceivable that the One numerical infinite Being ſhould be any other than God the Father alone, the Son and Holy Ghoſt are neceſſarily excluded from it; but then by a direct Conſequence, it is unconceivable how they ſhould be God, *i. e.* in the natural Notion, a numerical infinite Being. Again, it is unconceivable how this ſhould not be repugnant to the Holy Scripture, interpreted by the Catholick Church, and its Sentiment of the whole entire Divine Nature or Eſſence communicated from God the Father to the Son and Holy Ghoſt, whereon is founded the Adoration of the Bleſſed Trinity, as One God, *i. e.* numerical infinite Being, the Cauſe and Preſerver of all things. This the Church of *England* teſtifies

teſtifies in conſent with the Church Catholick, in her ſolemn Devotion, eſpecially in her Addreſs to the Father, Son, and Holy Ghoſt, on *Trinity Sunday*, in the Expreſſion, *who liveth and reigneth ever One God, i. e.* One infinite eternal Being. Next follows the Acknowledgment of the Union of the Three Divine Perſons, and the Dependance of the Two laſt on the firſt Perſon. Three diſtinct Perſons in the Trinity, and Three diſtinct Subſtances, each ſuppoſed eternal, and endued with united Perfections, according to this *Hypotheſis*, are equivalent, and import the ſame thing. This, I hope, I have ſhewn contrary to the Fundamental Notion of the Unity of God, ſuperſtructed on by the Holy Scripture, and the Sentiment of the Catholick Church ſuperſtructed on the Scripture; ſo that the Unity of God ſeems to be left by the Author, to ſhift for its ſelf, and to be implied very diſtinct and diſſonant from the Union of the Divine Perſons, when he tells us, That the Holy Scripture is ſilent about the Unity of God, ſo as to infer from thence, either by expreſs Words, or direct Conſequences, what this Unity is. Next, as to the Dependence of the Son and Holy Ghoſt on the Father, according to this Doctrine, making the Three Divine Perſons Three diſtinct Eternal Beings or Subſtances; this is too contrary to Reaſon and Scripture; for they, *ex Hypotheſi*, Two diſtinct Beings, are declared to depend on the firſt Ogininal diſtinct, both in reſpect of Being, and continuance

Anſ. *Soc.* Let.

nuance of Being (as it is asserted in the Letter to the *Socinians*) this is inconsistent with Natural Reason, which will force this Conclusion, that such are Finite Beings, much more with Holy Scripture, which declares, the Eternal Word to have Life, Eternal Life in himself, and consequently independant of any other supposed distinct Being, for continuance of Being especially, though this Life, as our Saviour tells us, was given him of the Father, denoting in the sense of the Catholick Church, the manner of Existence in the Deity, and Communication of the Divine Essence wholly and entire from the Father.

3. Now with a little Reflection we may Judge of the Truth of the Conclusion, *viz.* That the Unity of the Deity is to all intents and purposes as fully asserted by us (*i. e.* in this Hypothesis) as is necessary and reasonable it should be. When the Author has proved, that this Hypothesis preserves the Fundamental Unity of God, according to Reason and Scripture, and the Catholick Church Interpreting it, then, and not till then, this Conclusion is to be drawn.

Seeing the Hypothesis is done withal, and the remaining Propositions chiefly consist of the Author's pleasing Reflections on his own Performances, and some few Complements sprinkled on the Zealous *Socinians*, and hearty *Theists*. It is needless to add much more Reflection. However, I have set down the rest of the Propositions, *verbatim*, to give them some light touches.

XXIV. Pro-

XXIV. Propoſition.

And no part of this Explication do we think repugnant to any Text of Scripture, but it ſeems much the eaſieſt way of reconciling thoſe Texts, which according to other Hypotheſes are not reconcilable, but by offering manifeſt Violence to them.

Reflection.

I ſhall only Remark, that *cogitamus,* and *videtur* (here) is no ground of Truth, like *Carteſius*'s *cogito, ergo ſum.* That the great aſſurance of the Voucher is no Argument of the Truth of his Aſſertions. And Laſtly, That the Diſpute is not which is the eaſieſt way, but the trueſt of Reconciling Texts of Scripture.

XXV. Propoſition.

The Socinians *muſt needs confeſs, that the Honour of the Father, for which they expreſs a zealous Concern, is as much, as they can deſire, taken care of by this Explication. Nor can the Honour of the Son and Holy Ghoſt be more conſulted, than by aſcribing to them all Perfections, but what they cannot have, without the moſt apparent Contradictions aſcribed to them.*

Reflection.

Reflection.

The *Socinian* Tribe will confeſs, that Eternal Wiſdom, Power, and Goodneſs are the incommunicable Properties of the Father alone, and conſequently if they are conſiſtent with their Principles, muſt look on this Hypotheſis, which aſcribes them to the Son and Holy Ghoſt, as an intrenchment on the peculiar Honour and Prerogative of the Father. And ſo, if they are zealouſly concerned for the Honour of God the Father, deſire this Hypotheſis to give place to their own, becauſe the Honour of the Father is not conſulted or taken care for, in it, as they wiſh and deſire.

Moreover, the Honour of the Son and Holy Ghoſt is better conſulted, by the Catholick Church aſcribing to them with the Father, equal Glory and Honour, as Three Perſons; and One God, *i. e.* an Abſolutely Perfect Being, endued with all Perfections, than by this Hypotheſis aſcribing ſome Perfections of the Deity to the Son and Holy Ghoſt, with reſerve of others, as peculiar to the Father alone.

See 5th. and 6th. Prop. with 9th. & 10th.

XXVI. Pro-

XXVI. Propoſition.

And we would think it impoſſible that any Chriſtian ſhould not be eaſily perſuaded to think as honourably of his Sanctifier and Redeemer as he can, whilſt he robs not God the Father for their ſake, and offers no violence to the ſenſe and meaning of Divine Revelations, nor to the Reaſon of his Mind.

Reflection.

To wave the Debate of what may be thought poſſible or impoſſible, I affirm, there is no Reaſon to think that any Chriſtian cannot, or will not be eaſily perſuaded to think as honourably as he can of his Sanctifier or Redeemer, upon the Author's Suppoſition, that he rob not God the Father for their ſake, nor offer violence to the ſenſe and meaning of Divine Revelation, nor to the Reaſon of his Mind, if the ſuppoſed Chriſtian is to be perſwaded by God's Word, ſince it plainly declares the Eternal Divinity of our Sanctifier and Redeemer, and the Honour conſequent of it, due to them, which muſt needs ſuggeſt the moſt Honourable Thoughts that can be of them.

XXVII. Propoſition.

There are many things in the Notion of One God, which all hearty Theiſts *will acknowledge neceſſary to be conceived of him, that are as much above the reach and comprehenſion of Humane Underſtanding, as is any part of this Explication of the Holy Trinity; nay, this may be affirmed of the Notion of Self-exiſtence; but yet there cannot be an Atheiſt ſo ſilly, as to queſtion it, ſince it is not more evident that one and two do make three, than that there could not have been any thing, if there were not ſomething, which was always, and never began to be.*

Reflection.

Why muſt the Approbation of the *Theiſts* be courted? The Author might have learned from their *Socinian* Friends, that they look upon Self-exiſtence as a nonſenſical Term, implying that Infinite Being is the cauſe of its ſelf, whilſt they will confeſs that God himſelf is unoriginated, as the Atheiſt does that Matter is ſo, the only thing in the World in his Creed, and not to be produc'd out of Nothing, even by the Power of an Infinite Being.

XXVIII. Propoſition.

Leſt Novelty ſhould be objected againſt this Explication, and therefore ſuch ſhould be prejudiced againſt it, as have a Veneration for Antiquity, we add, that it well agrees with the Account which ſeveral of the Nicene *Fathers, even* Athanaſius *himſelf, and others of the Ancients, who treat of this Subject, do in divers places of their Works, give of the Trinity, as largely ſhewed by two very learned Divines of our Church; and had it not been for the School-men, to whom Chriſtianity is little beholden, as much as ſome admire them, we have reaſon to believe that the World would not have been troubled ſince the fall of* Arianiſm *with ſuch Controverſies about this great Point, as it hath been, and continues to be.*

Reflection.

Here the Hypotheſis is made to ſculk behind the Fathers, even the *Nicene*, and *Athanaſius* himſelf, to take off the Objection of Novelty in thoſe that have a Veneration for Antiquity. And we are further told, that two learned Divines of our own hath ſhewn its Antiquity and Agreement, with the Account of the Bleſſed Trinity, given in the Works of the Ancient Fathers.

Indeed the * firſt Pleads in the Name of the Chriſtian Platoniſt, for the Platonick Trinity, and endeavours to ſhew the agreement and diſagreement of it with the Doctrine of the Ancients,

* *Intell. Syſt.* P. 591, 592. 594.

Ancient, and preſent Chriſtian Church, "That it might appear not ſo diſagreeable, "as ſome would have it (in his Expreſſion.) But yet after all, he declares the ſubmiſſion of his Judgment, and not to debate the Opinion of this learned Man about the Trinity, which is not my Province. I ſee no Reaſon why he ſhould be brought as a Voucher of this Hypotheſis, which maintains three diſtinct Beings in the Trinity, *&c.*

As to the other learned Perſon brought in Defence of this Hypotheſis, though he hath proved Chriſt to be *Verus Deus*, yet I believe not explain it, nor maintain as this Hypotheſis doth, that he is an Eternal diſtinct Being, and iſſuing from God the Father, as ſuppoſed another diſtinct Being, yet alone an abſolutely perfect Being, excluſively of the Son and Holy Ghoſt.

But why ſuch a heavy Charge againſt the School-men? Is it for aſſerting One Numerical Eſſence or Subſtance in the three Hypoſtaſes? The Learned Biſhop *Pearſon* hath ſhewn the Agreement of it with the Ancient Doctrine of the Church; and Dr. *Cudworth* * acknowledges it to be the preſent Doctrine of the Chriſtian Church. Far be it from me to excuſe or palliate the vain and bold Speculations of the School-men about the Holy Trinity, yet I will venture to ſay, that there is Golden Ore (ſuch as the now mentioned learned Perſon extracted) among their Rubbiſh.

* *Intell. Syſtem*, p. 592.

Second

Second Part of the XXVIII. Propoſition.

This Explication of the Trinity perfectly agrees with the Nicene *Creed, as it ſtands in our Liturgy, without offering the leaſt Violence to any word in it; which makes our Lord Jeſus Chriſt to be from God the Father by way of Emanation; affirming him to be* God of God, very God of very God, *and Metaphorically expreſſing it by* Light of Light, *anſwerably to what the Author to the* Hebrews *ſaith of him*, Chap. 1. 3. viz. *That he is ἀπαύγασμα τῆς δόξης, the Effulgency of his Glory, and χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, the Character of his Subſtance; and ſo is as much of one Subſtance with the Father, as the Beams of the Sun and its Body.*

Reflection.

Though the Author endeavours to Reconcile his Hypotheſis to the *Nicene* Creed, in a perfect agreement, yet takes no care to Reconcile it with the *Athanaſian* Creed; and no wonder, ſince he muſt give it over, as irreconcilable with it; as for Inſtance, in that Aſſertion of it, concerning the Son, *Perfect God, and equal to the Father, as touching his Godhead*; which Aſſertion being maintained by the Chriſtian Church for many Ages, as firmly adhering to the *Nicene* Creed, in its true ſence and meaning, is a ſtronger Argument againſt the perfect Agreement of this Hypotheſis with the *Nicene* Creed, than any here produc'd for it, as will appear from Exami-

nation of the Proof here offered from the Expreſſions of the *Nicene* Creed: As firſt, ἀληθινος Θεος, true or very God, applied by the *Nicene* Fathers to the Son, is a Term equivalent to an abſolutely perfect Being, and the only True God, and conſequently irreconcileable to this Hypotheſis, which applies theſe Terms to the Father alone, excluſive of the Son. Again, ὁμοίουσιος, in our *Engliſh* Tongue, being of one Subſtance with the Father; in the *French* more emphatically, *Etant de la meme*, Subſtance of the very ſame Subſtance, is contrarary to an Hypotheſis of three Eternal diſtinct Beings or Subſtances: Neither is the Proof for this Hypotheſis as agreeing with the *Nicene* expreſſion of one Subſtance, in its true ſenſe and meaning, valid, which is brought from *Heb.* 1. 3. for it depends on tranſlating ὑποστασις, a Subſtance, againſt the Bible's Tranſlation, which is Perſon or Subſiſtence, as Dr. *Hammond* notes; and alſo the Suffrage of the Chriſtian Church, holding three Subſiſtences in the Deity, and rejecting the terms of one Subſiſtence, and three Subſtances. But it is here further attempted to prove, that three Subſiſtences are one Subſtance, according to this Hypotheſis, as agreeing with the *Nicene* Expreſſion, from the Inſtance of the Sun and its Light, becauſe the Son (as 'tis granted by the Author) is as much of one Subſtance with the Father, as the Beams of the Sun are with the Body. This Inſtance of the Sun and its Light, was brought in the 19th. Propoſition, to Illuſtrate, that there are three diſtinct Eternal Beings in the Godhead, two of them

issuing from the third by necessary Emanation. And therefore by what Logick can this Instance from the Sun and its Light (upon this Supposition) tend to prove they are of one Substance? Indeed the Sun being Numerically One, and its Light Essential to it. The term One Substance, being applyed to the Sun and its Beams of Light, must be understood of One Numerical Substance, and consequently the Parallel drawn to the three Hypostases, leads the Author, whether he will or no, to the Opinion of the School-men, *viz.* One Numerical Essence or Substance of the three Hypostases in the Godhead.

The Conclusion, or last part of the XXVIII. Proposition.

And since there hath been of late so many Explications or Accounts published of this most adorable Mystery, which have had little better Success than making Sport for the Socinians, *I thought it very seasonable to revive that which I affirm with great Assurance to be the most Ancient one of all, much elder than the Council of* Nice, *and to have much the fewest Difficulties in it, and to be incomparably most agreeable to Holy Scripture.*

Reflection.

I know not why the Author should seem to Triumph so much in the Entertainment of his Hypothesis among the *Socinians*, as much better than that which hath been given to many late Explications of the Blessed Trinity.

since they not only laught at it in their Sleeves, but have openly expoſed it, as well as other Explications, which will appear from the Anſwer of the *Socinians*, and their Conſiderations ſpent on it, though with the Title of 28 Propoſitions, by a very Learned Hand, and ſome few Complements ſprinkled on the Author.

And ſo I conclude with this Remark, That it availeth nothing to magnifie this Hypotheſis, and Triumph in it, as incomparably the beſt Explication of this Sublime Myſtery, on the account of its agreeableneſs to Holy Scripture, Antiquity, Perſpicuity, even when ſeeming to be ſet in compare with that of the Council of *Nice*, ſince Triumphing is no certain ſign of Victory, nor great aſſurance any good Argument of Truth being with them that pretend moſt to ingroſs it.

FINIS.

THE TABLE OF CONTENTS.

PART I.

CHap. I. *The vain Pretences of the* Socinians *to Reason. What Reason is. The Use of it in Religion. A Friend to Religion, if rightly used. It confirms the Truth and Authority of the Holy Scriptures in general, and the Mysteries of Faith, such as the Blessed Trinity, Eternal Divinity, and Incarnation of our Saviour, therein contained in particular, and how. The Abuse of Reason by the* Socinians *in Religion, and especially the Interpretation of the Holy Scriptures.* Page 5

Chap. II. Socinianism, *especially speaking out of the Mouth of its late* Oracle, *and English Abettors, farther shewn to be unreasonable; 1. Because it speaks Contradiction, which yet it doth falsly charge on the Church: These in general. 2. More particularly, Contradictions to the Being*

Being of a God, and to the Divine Attributs Page 10

Chap. III. *The Charge of the* Socinians *against the Church, for perverting and corrupting Holy Scripture, justly turned upon them. Instances of their perverse Interpretation of Scripture. Of their way of understanding the Authority of the Sacred Writings.* 16

Chap. IV. *The Unreasonableness of* Socinianism *more clearly demonstrated, because prop'd up with unjust Accusations of the Christian Church. The Charge of Idolatry turned justly on the* Socinians. *The late* Socinian *Calumnies against the Fathers. Their holding the Apostles Creed in the* Unitarian *or* Socinian *Sense. The Argument drawn from the Apostles Creed in favour of* Socinianism, *refuted.* 19

Chap. V. *Calumnies against the Fathers, or the Christian Church, for above Twelve hundred Years. Against the Moderns, especially the Members of the Church of* England. *Three Instances of bold* Socinian *Calumny, levelled against* Grotius, Hooker, *and the* Animadverter. 28

Chap. VI. *The* Socinians *vain Boast of Wit and Learning. Their unreasonable Pretence to Reason and Scripture, as undoubtedly on their side, demonstrated. Their profound Art of Equivocation. The Inconsistency of it with Sincerity in Religion, and to what Ends and Purposes the Practice of it is design'd. Conclusion, in hope of their Designs being defeated.* 42

Conclusion. 60

The

The Introduction to the SECOND PART.

Chap. I. *This* Hypotheſis *of* Twenty eight Propoſitions *anſwers not its Title, becauſe not conſonant to natural Reaſon, Fathers, or Holy Scripture, and why.* Page 63

Chap. II. *Farther Exceptions againſt this* Hypotheſis; 1. *Of the Temptation it gives to an erroneous Practice in our ſolemn Devotions.* 2. *The Advantages it gives to the Oppugners of the Trinity. Therefore no ſufficient Reaſon in Charity to fix it on any Member of the Church.* 66

Chap. III. *No Excuſe to this Author or any other from a good Meaning, where the Advantages given to the Oppugners of a Truth pretended to be defended, are apparent. Of a good Intention, and how it juſtifies an Action. This further implied in Two ſeveral Inſtances of late Authors, in pretending to clear the Truth of Scripture and Religion.* 69

The Twenty Eight Propoſitions conſidered Paragraph by Paragraph. 77

FINIS.

ERRATA committed by reason of the Author's Distance from the Press.

PAge 2. (*in Preface*) l. 27. for *by*, read *from*. p. 9. l. 1. r. *so Reason*. p. 32. l. 26. r. *unto it*, and dele *else Mr.* Hooker's *Sense will be perverted*. p. 35. l. 24. dele *self*. p. 51. dele *all*. p. 57. l. 20. r. *for separate*. p. 58. l. 19. r. *for those*. l. 29. r. *an Apologist*. p. 72. l. 28. r. *every one being*. l. 29. dele *every one varies*. p. 126. for *Indistinctly*, r. *Indivisim*. p. 162. l. 13. r. *necessary*. p. 173. l. 18. for *received*, r. *rejected*. p. 183. l. 9. r. *Beings*. p. 185. l. 12. for *United*, r. *Infinite*. l. 34. r. *Original*. p. 192. l. 14. r. *will not explain it*, &c.

13

Beamos er Bernat
Sunt Viri.
The Bernards are Men: Christ: Lords
in Scotland